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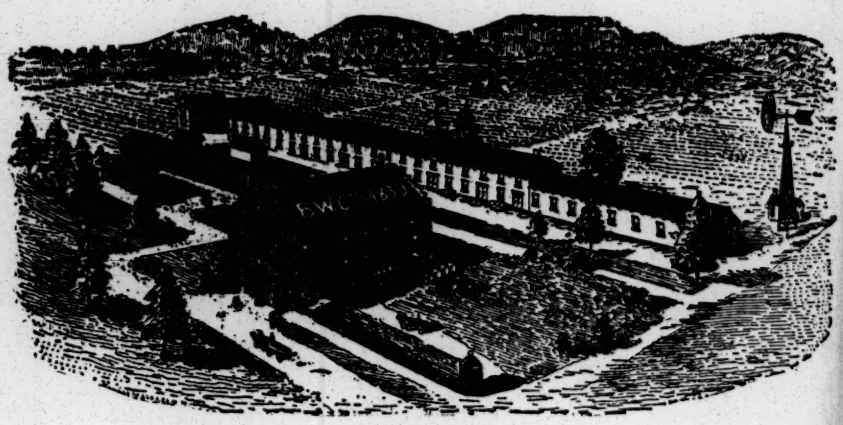

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THE ECCLESIASTICAL REVIEW

VOLUME 103.—OCTOBER, 1940.—No. 4.

"MYSTICAL BODY OF CHRIST" AND "CATHOLIC CHURCH" EXACTLY COËXTENSIVE.

A survey of the revealed concept of the Mystical Body, as distinct from the analogous concepts which are the "extended senses" of the term.

INTEREST in the doctrine of the Mystical Body has become a distinctive feature in the theological writing of our time. Through the widening stream of discussion, however, which the doctrine evokes there runs a noticeable current of vagueness and uncertainty. Who, precisely, are members of the Mystical Body? What are the *essential* elements of the concept of that Body? Much of the effectiveness of the rapidly expanding literature on the subject is lost, because it fails to remove the uncertainty which, in so many minds, is crystallized into these two questions. The interesting series of questions which recently appeared in THE ECCLESIASTICAL REVIEW, concerning those in mortal sin and their membership in the Mystical Body, reflected one aspect of the uncertainty. But I think it is also true that the answers which were given reflected the general uncertainty, in their turn.

Is this vagueness unavoidable? Are the sources of our theological knowledge such, that this uncertainty is inevitable? Quite the opposite is true. The Mystical Body is, of course, a mystery; but its exact identity and the catalog of the essential elements which enter into its concept are not mysteries. Many of the younger readers of the REVIEW will remember the lectures of Fr. Sebastian Tromp, S.J., in the class rooms of the Gregorain University in Rome; and many will doubtless recall

this eminent Professor's insistence that the uncertainty in this matter is as unfortunate as it is unwarranted.[1] Because I am persuaded of the truth of this distinguished scholar's words, because I feel that the current vagueness about the precise meanings of the doctrine of the Mystical Body lays a grievous and wholly needless handicap upon the zeal of many priests, who would, after the example of St. Paul and the Fathers, inspire the faithful from the pulpit with the tremendous meanings of this revealed doctrine,[2] I submit these pages to the REVIEW. Their purpose is to show how exactly St. Paul and the authoritative teaching of the Holy See define the nature and extent of the Mystical Body of Christ and how unnecessary, therefore, is the hesitation—and even the confusion—which too often accompany its explanation today.

The clarity of thought which, in this matter of the doctrine of the Mystical Body, is so easily possible and so much to be desired, requires of us three things. First, we must realize that there exists not one, but many concepts of the Mystical Body. Each of these concepts is clear and distinct in itself. Confusion comes only when the attempt is made, consciously or unconsciously, to fuse several of them into one which will combine the essential features of all, or to predicate of one of them something which can be truly predicated only of a very different concept of the Mystical Body. Thus we can predicate of the Pauline concept of the Mystical Body identity with the Church of Christ; but to predicate the same of certain other concepts of Christ's Body not only must lead to confusion but actually has, in the past, led to heresy. It could not be otherwise, in view of the self-evident fact that the elements of many of these concepts are mutually incompatible.

In the second place, clear and correct thinking about the Mystical Body demands that we recognize, among these many different concepts, one which is unique in its dignity and pos-

[1] Cf. Fr. Tromp's own words, in *Corpus Christi Quod Est Ecclesia* (Rome, 1937), p. 156, "Non agitur, dico, de re difficili, vel saltem non de maiore difficultate quam in qua versantur ii, quibus explicandus est conceptus Ecclesiae."

[2] Cf. the words of the Vatican *Schema* which was left among the unfinished business of the Council at the time of its suspension: "Ecclesiam esse corpus Christi mysticum . . . haec est, quae, ut fidelium mentibus obiiciatur alteque defixa haereat, satis numquam commendari potest, praecellens Ecclesiae species . . ." Coll. Lac., VII, col. 567.

sessed of an authority transcending that of all the rest. Among these many concepts of the Mystical Body, one is divinely revealed truth, while the others are of human origin. That which is revealed truth is the concept of the Mystical Body which St. Paul teaches. All the others, the concepts by which saintly men have sought to explain the relations between our Saviour and different classes of men, must be given a lower position and authority. These are the extended senses of the doctrine of the Mystical Body. They are analogous to the revealed concept. The revealed concept, however, the Pauline concept, is alone the *proper* concept of the Body of Christ.

The third indispensable requirement, if the uncertainty which so often attaches to this doctrine is to be dispelled, is an accurate understanding of St. Paul's concept of the Mystical Body. Given such an understanding of the precise meaning of the Apostle, given a steadfast realization that this alone is the proper meaning of the term and that, as such, it must never be confounded with other concepts of the Mystical Body which prescind from, or exclude, various of its essential elements, the uncertainty of which we speak will be found to have been destroyed at its source.

The genuine meaning of the Pauline concept of the Mystical Body can be summed up in three assertions. First, and the most general: The Mystical Body is the Church, in which the faithful are joined as members to Christ, the Head. Second, and more precise: all Catholics, and only Catholics, are the members who constitute the Mystical Body. Third, and the reason why the Mystical Body is a "theandric" being: the ultimate internal principle of life in this Body, that which is called its Soul, is the Holy Ghost.

I.

Let us consider first the words with which our Saviour Himself, prior to St. Paul, spoke of the union between Himself and the faithful. From His lips, as well as from those of the Baptist, we have the fact of this union allegorically described as the union between a Bridegroom and Bride,[3] and Christ Himself indicates the *intimacy* of such a union with these words:

[3] Matth. 9: 15; John 3: 29.

" now they are not two, but one flesh." [4] In the discourse on the Last Judgment, He teaches that the union between Himself and His " least brethren " is such that, at least morally, they are identified with Him. " Amen I say to you, as long as you did it to one of these my least brethren, you did it to me." [5] It is, further, a *vital* union, one which includes an inflow of life and power from Christ to those who are united with Him, without which vital influx these latter are incapable of any supernatural life or action. " I am the vine; you the branches . . . without me you can do nothing." [6] Finally, Christ teaches us that this union is also a *visible* thing, since it is intended by Him as a *sign* " that the world may believe that thou hast sent me." [7] Thus from the lips of our Saviour Himself we learn that the union between men and their Redeemer is intended to be a *visible, living* union, as *intimate* as the union between those who are " now . . . not two, but one flesh."

The reality and the intimacy of the union between Christ and the faithful were vividly impressed upon St. Paul in the first words which he ever heard from the lips of Christ. Going to Damascus to continue his persecution of the Church, he heard, through his sudden blindness, the words: " Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest." [8] Thus, in the very birth of his apostolate, the truth was borne in upon St. Paul that Christ and the Church of Christ were united, in some mystery of unity, into one and the same thing. For the remainder of his life, with ever increasing clarity and detail, the Apostle proclaimed the mystery of this unity as *the* great Mystery. To all mankind he announced it as " the mystery of Christ . . . the mystery which from ages has been hidden in God." [9] The burden of his mission became " the glory of this mystery . . . which is Christ within you." [10] It is this mystery of the Whole Christ, as it is explained in detail by St. Paul, which we must now examine.

[4] Matth. 19: 6.
[5] Matth. 25: 40.
[6] John 15: 6.
[7] John 17: 20-23.
[8] Acts 9: 4-5.
[9] Eph. 3: 4-9, Westm. vers.
[10] Col. 1: 26-27, Westm. vers.

The grand fruit of the universal Redemption which was accomplished by Christ is represented by the Apostle as "one new Man." The Redeemer died for Jews and Gentiles "that he might make the two in himself *into one new man* . . . in one body . . . in himself." [11] Because of this, St. Paul tells the faithful: "Ye are all *one person* in Christ Jesus." [12] This one new Man, this "one Person", is a new creation upon the face of the earth. It is the "nova creatura" [13] which is the explanation of the passing of the Old Testament and the reason for the specific character of the New. In virtue of this new creation, this one new Man, "the old things are passed away, behold all things are made new." [14]

Of this one new Man, Christ is the Head and the Church is the Body. "The God of our Lord Jesus Christ, the Father of glory . . . hath made him head over all the church, which is his body." [15] Nor is this union of Christ and the Church merely a static combination of accidentally united elements. It is a living, dynamic union in which Head and members mutually perfect one another, unto the fullness of the "one new Man." The source and, therefore, the quality of the life which animates this mystical "one Person" will be considered later, when we come to speak of the Soul of the Church. It is sufficient now to indicate that it is a *common* life, transforming all the diverse elements which constitute the Mystical Body into mutually perfective parts of the one living whole. The Head perfects the Body, as St. Paul writes in the Letter to the Ephesians: "The head, Christ . . . from him the body deriveth its increase, unto the building up of itself in charity." [16] In turn, the Head, Christ, is perfected and made complete by the Body which is His "fullness." [17] Finally, within the Body itself, the several members have mutual need of one another,

[11] Eph. 2: 15-16; italics mine.

[12] Gal. 3: 28, Westm. vers.—thus avoiding the inaccuracy of the Vulgate "unum". Italics mine.

[13] Gal. 6: 15. Note that, in the preceding citation from Ephesians, the verb is the verbal form (κτίση) of the same word (κτίσις) which is here rendered "creatura".

[14] II Cor. 5: 17.

[15] Eph. 1: 17-22; cf. Col. 1: 24.

[16] Eph. 4: 16, Westm. vers.

[17] Eph. 1: 23.

and glory in each other's well-being as such suffers in the distress of any other.[18]

It is proper, and in accordance with the Divine plan, St. Paul explains, that the Mystical Body, as a living thing, should grow and increase; and this in two ways, quantitatively and, if we may so speak, qualitatively. Quantitatively, it is to grow by ever adding to itself new members from among mankind,[19] and the divinely-instituted instrument of this growth is the Sacrament of Baptism by which men are incorporated into the one Mystical Body and made members of Christ.[20] Qualitatively, the Mystical Body is to grow into an ever greater conformity of its individual members to the Head, Christ, "till we all attain . . . to the full measure of the stature of Christ . . . and grow in all things into him who is the head, Christ." [21]

To this mystical "one Person", to the new creature who is this "perfect man",[22] St. Paul applies the name which is our Saviour's own, the name Christ. Writing to the Corinthians, the Apostle illustrates the composition of the Church by comparing it with a human body, in which the many members, despite their multiplicity and their differences, are united into one harmonious whole. After describing this union of many into one as it exists in a human body, St. Paul does not conclude: "so also it is with the Church." Nor does he conclude, as one might expect: "so also it is with the Body of Christ." He says, simply: "so also it is with Christ" [23] and immediately proceeds to show how a like union of many different members into one is found to exist in the Church. To this instance of such usage by St. Paul, there might be added many of those texts in which the oft-repeated phrase "in Christ" occurs; for it is highly probable, if not certain, that these words also, in many cases, refer not merely to the Physical

[18] I Cor. 12: 20-31.

[19] Eph. 4: 11-13—"unto the building up of the body of Christ, till we all attain to the unity of the faith . . . to the perfect man, to the full measure of the stature of Christ." Westm. vers.

[20] I Cor. 12: 13—"For in one Spirit were we all baptized into body . . ." Cf. also Gal. 3: 27; Eph. 4: 6.

[21] Eph. 4: 14-15, Westm. vers.

[22] Eph. 4: 13.

[23] I Cor. 12: 12.

Christ but directly signify the Mystical Christ, in whom the Incarnate Word " is the savior of his body." [24]

To sum up, before proceeding to the next point of our inquiry, what we have so far seen of the meaning of the revealed concept of the Mystical Body: there now exists in the world, as a result of the universal Redemption, " a new creature ", a mystical Person, a new and perfect Man, the Mystical Christ. This is a living, growing being whose different parts share a common life and are mutually perfective of each other. In the unity of this new Man, Christ is the Head and those who are united to Him are the members of His Mystical Body. And this Mystical Body is the Church.

II.

But what did St. Paul mean by " the Church " when he described it as the Body of Christ? He meant the *visible, organized* Church, the visible unity of many different members in one visible whole. In other words, he described as the Body of Christ exactly what the Vatican *Schema* declared the Mystical Body of Christ to be,—" hanc visibilem conspicuamque societatem . . . totam in se collectam penitusque cohaerentem, *in sua conspicua unitate* indivisum ac indivisibile corpus praeferre, quod est ipsum corpus mysticum Christi." [25] Although some few of the Fathers who participated in the Vatican Council objected to this exact identification of the Mystical Body with the visible Church, we shall see, both from the words of St. Paul and from the explanation of his words by the Holy See, that the theologians who prepared the *Schema* for the Council reflected the mind of the Apostle unerringly.

There are several passages in which St. Paul explains in detail why the Church is the Body of Christ. In every instance it is clear that he is dealing with the Church as a union of many different visible elements into one visible, organized whole. The Apostle enumerates in these passages the various charismatic gifts by which the many members are made different, but mutually complementary, organs of the one Body.

[24] Eph. 5: 23. We may here remark the words of St. Gregory of Nyssa, who says that St. Paul applied the name " Christ " to the Church not once but " saepius ": *Vita Moysis*, Migne, *PG*, XLIV, col. 386.

[25] Coll. Lac., VII, col. 569; italics mine.

Upon analysis, one fact is found to be everywhere characteristic of these enumerations. The elements which he mentions are always visible elements; the organs of which the Mystical Body is represented as fashioned are visible elements of the visible, organized Church.

Let us glance at the two most important of these passages. In the first,[26] all of the seven elements which the Apostle describes as entering into the diversified organization which makes of the Church one Body are visible elements. They are: members to whom is given a prophetic office, others who are teachers, others who are set up as rulers, others whose function is ministerial, and others to whom are given various charismatic offices, all visible, whose operations might today be described as Catholic Action.

Analysis of the second passage reveals the same fact. In this passage, which comprises the entire twelfth chapter of the First Epistle to the Corinthians, there are two such enumerations and again we find that all of the elements which are listed, —nine in each enumeration—are visible components of a visible organization. St. Paul makes it plain in both of these passages that he calls the Church the *Body* of Christ because of its *organization;* and, describing that organization in detail, he makes it also clear that it is the *visible* organization of the Church to which he refers. In other words, when he spoke of "the Body" he used the word according to its obvious meaning,—the visible, organized part of a visible living thing.

Here, for the first time, we turn from the words of St. Paul to the authoritative teaching of the Holy See. From the time of St. Leo the Great (440-461) to the present, there is not one century, save possibly the eighth, which does not yield to the searcher one or more papal documents in which light is thrown upon the true meaning of the revealed concept of the Mystical Body of Christ. Of this wealth of documents we select one which is particularly relevant to the present point of our discussion. We find, in this document, a brief but comprehensive explanation of the Pauline concept. We find, furthermore, explicit confirmation of the point we have just been making. Not only is it the visible Church which is called

[26] Rom. 12: 3-8.

by Holy Scripture the Body of Christ: St. Paul describes the Church as a Body, the Holy See explains, *precisely because* the Church is visible!

The document which we cite is the Encyclical "*Satis cognitum*", of Pope Leo XIII.[27] The Holy Father explains, in the first pages of the Encyclical, the essentially dual character of the Church of Christ, the Roman Catholic Church. It is made up, he teaches, of a visible, external element and an invisible, spiritual element.[28] Elaborating upon this fundamental fact, the Pontiff then proceeds to explain the essential nature of the Church and the meaning of the revealed concept of the Mystical Body.

The dual nature of the Church, composed as it is of a visible and an invisible element, is given as the reason why it is called in Revelation the Body of Christ. It is the *Body* of Christ precisely because it is a visible thing. It is the Body *of Christ* because it lives with Christ's life. In the Pope's own words: "Quibus de causis Ecclesiam cum *corpus*, tum etiam *corpus Christi* tam crebro sacrae litterae nominant: *Vos autem estis corpus Christi.*[29] Propter eam rem quod corpus est, oculis cernitur Ecclesia: propter quod est Christi, vivum corpus est . . . quia eam tuetur ac sustentat, immissa virtute sua, Iesus Christus." [30]

The Pontiff then describes again the dual essence of the Church, this time in the light of the revealed concept of the Church as the Mystical Body, as the one new Man. As, in a human being, neither body nor soul is, by itself, the man, so neither the visible part of the Church nor the invisible part is, by itself, the Church of Jesus Christ. "Nimirum alterutram esse posse Iesu Christi Ecclesiam tam repugnat, quam solo corpore, vel anima sola constare hominem. Complexio copulatioque earum duarum velut partium prorsus est ad veram Ecclesiam necessaria, sicut fere ad naturam humanam intima animae corporisque coniunctio." [31]

[27] 29 June, 1896, *Acta Sanct. Sed.*, XXVIII, 708-739.

[28] *Ibid.*, 709.

[29] I Cor. 12: 27.

[30] *Ibid.*, 710.

[31] *Ibid.*

As this duality, this union of visible and invisible parts into one whole, is of the essence of the Church, so it is of the essence of the proper concept of the Mystical Body. The Pope makes this clear by paralleling the ancient heresies about the Physical Christ with the more recent errors concerning the true nature of the Mystical Christ. As our Saviour was possessed not merely of a visible human nature, not merely of an invisible divine nature, but constituted by the hypostatic union of the two, so the Mystical Body is not merely a visible thing, nor merely an invisible supernatural thing, but constituted in its essence by the union of the two. Leo writes: "Sicut Christus, caput et exemplar, non omnis est, si in eo vel humana dumtaxat spectetur natura visibilis, quod Photiani ac Nestoriani faciunt: vel divina tantummodo natura invisibilis, quod solent Monophysitae: sed unus est ex utraque et in utraque natura cum visibili tum invisibili: sic corpus eius mysticum non vera Ecclesia est nisi propter eam rem, quod eius partes conspicuae vim vitamque ducunt ex donis supernaturalibus rebusque ceteris, unde propria ipsarum ratio ac natura efflorescit." [32]

Before returning to the pages of St. Paul and the next point of our inquiry, let us sum up clearly the point which we have just demonstrated, since it is the foundation of what will immediately follow. The Mystical Body of which St. Paul speaks and which, as a constituent part of Revelation, is explained by the magisterium of the Church, is a *visible* Body. When God reveals to us that the Church is the Body of His Son, it is the *visible, organized* Roman Catholic Church which is thus described as united to Christ, as its Head, in the ineffable unity of "one new Man". Without its visible organization the Church might still be "Mystical". But without its visible organization the Church could not be the Mystical *Body!*

III.

The question now arises: who are the *members* of the Mystical Body? Who, exactly, are they to whom has been given the priceless privilege of being made one with Christ, as with their Head? The answer to this question is implicit, but plain, in the explanation which St. Paul has already given of the essential

[32] *Ibid.*

visibility of the Mystical Body. If the Mystical Body is essentially a visible, organized thing, as the Apostle has described it and as the Holy See has so unequivocally declared it to be, no one can be a part of that Body who is not a part of the visible organization which that Body essentially is. But who are the parts, the members, of the visible organization of the Church, that visible organism which alone is described by St. Paul as " the Body of Christ "? All Catholics, and only Catholics! Non-Catholics who are in the state of grace or non-Catholics who are validly baptized have become the subjects, each according to his own spiritual state, of one or another *special relation* to the Mystical Body: but they are not *members* of it until they become members of the visible organism which it is, the visible Roman Catholic Church.

There remains another, and more concentrated, proof from the words of the Apostle, to demonstrate the exact coextension of the Mystical Body and the Roman Catholic Church. Here analysis serves to reveal the completeness of this coextension indicated by St. Paul in a few words. The proof takes us back to a basic truth of logic, from which science we learn that the " extension " of the predicate of any assertion can never be less than the " extension " of the subject of which such a predicate is affirmed. Thus " all citizens of Pennsylvania are American citizens " is a true assertion: but it would be false to say that " all American citizens are citizens of Pennsylvania ", because the extension of the predicate in this case is less wide than the extension of the subject. From this comes the rule in logic that no proposition can be " simply converted "—that is, have its subject and predicate interchanged without change in either and without destroying the truth of the assertion—unless the two terms of the proposition are of exactly the same extension. For if either of the terms were of lesser extension than the other, that lesser one could not stand in the position of predicate to the other. But—a plain, unmistakeable fact!—St. Paul himself " simply converts " the proposition that the Roman Catholic Church is the Body of Christ. At one time he says that the Church is the Mystical Body; [33] at another, that the Mystical Body is the Church.[34] One of these statements would have to

[33] Eph. 1: 23.
[34] Col. 1: 24.

be false if one of these terms—the Church or the Mystical Body —were less extensive than the other.

To this plain meaning of St. Paul we must add a piece of plain speaking by the magisterium, in the person of the late great Pope, Pius XI. This authoritative document makes it definitely clear that non-Catholics, whatever their internal spiritual state, are not actual members of the Mystical Body of Christ. The reason why it is *impossible* that they should be actual members lies in the fact of their visible separation from the Church which is that Body; such visible division, the Pope says, is impossible among the members of the Mystical Body. In fact, the impossibility of such division in the Mystical Body is given by the Supreme Pontiff as the reason why such division is impossible among the actual members of the Church itself.

The document of which we speak is the Encyclical "*Mortalium animos*",[35] in which Pius XI discusses, and prohibits, participation by Catholics in those interdenominational congresses whose aim is a "union of the churches". There can never be question of a literal union of "churches", he explains, for there is only one true Church of Jesus Christ, and that is the Spouse of Christ which can never enter into an adulterous union with another that is not His Church. Neither, on the other hand, can there ever be real question of bringing together again parts of the one true Church which have, by some mischance, fallen into visible division. The Pope marvels, with St. Cyprian, that anyone could conceive of it as possible that the members of the one true Church could ever become thus visibly divided. And then—the point which we have already noted as precisely to our present purpose—he gives as the reason for the impossibility of such division among the members of the Church, the fact that the Church is the Mystical Body and such division among its members is impossible in that Body.

Since this point is such an important factor in the proper concept of the Mystical Body, let us quote the words of the Pontiff himself. Speaking of the "unam veram Christi Ecclesiam, omnibus sane conspicuam," in which the visible division of its members is thus impossible, Pius says: "Et idem sanctus Martyr (Cyprian) iure meritoque mirabatur vehementer, quod

[35] 6 Jan., 1928, *Acta Apost. Sed.*, XX, 5-16.

credere quispiam posset 'hanc unitatem de divina firmitate venientem, sacramentis caelestibus cohaerentem, scindi in Ecclesia posse et voluntatum collidentium divortio separari'. Cum enim corpus Christi mysticum, scilicet Ecclesia, unum sit, compactum et connexum, corporis eius physici instar, inepte stulteque dixeris mysticum corpus ex membris disiunctis dissipatisque constare posse: quisquis igitur cum eo non copulatur, nec eius est membrum nec cum capite Christo cohaeret." [36]

"Inepte stulteque" are, therefore, the blunt words with which the magisterium of the Church brands the assertion that such division as exists between Catholics and all non-Catholics, whatever their internal spiritual state, can exist between the members of the Mystical Body. The impossibility of such division among the members of the Mystical Body is the very reason for the impossibility of such division among the members of the Church itself!

This, then, must be said in summary, concerning the identity of the members of the Body of Christ. To be made one with our Saviour in the Mystical Body is to be made one with Him in a visible organization. This visible organization, His Church, is not only identified with the Mystical Body; it is *adequately* identified with it. The two are exactly coextensive. If Catholics in mortal sin were not members of that Body, then not "the Church" but only "part of the Church" would be the Body of Christ.[37] If non-Catholics, too, were actual members of the Mystical Body, then not "the Mystical Body" but only "part of the Mystical Body" would be the Church. And, in official confirmation of this last, we find the Holy See explaining that Catholics and non-Catholics, separated as they are, cannot be members together in the one Body of Christ. Who, then, are the members of the Mystical Body? All Catholics, and only Catholics!

IV.

It would be inadequate to say that the Mystical Body is a visible organization, and stop there. The Mystical Body is also a living organism. This brings us to the next point of our

[36] *Ibid.*, 14-15; the citation is from St. Cyprian, *De Ecclesiae Unitate*, 6.

[37] To maintain that such Catholics would no longer be included in the Church would be heresy. Cf. Denzinger, *Ench. Symb.*, nn. 1422ss and 1515.

study, the source and the character of the life with which the Mystical Christ is vivified.

We need not delay here to prove the mere fact of life, a common life, within the Mystical Body. We have already seen the words of St. Paul in which the fact of that life, and the diversity of its operations in the different members, is set forth. What concerns us now is the source of that life. What, in other words, is the Soul which animates the Mystical Body, unto the formation of the " one new Man ", the Whole Christ?

That is to be called the Soul, which, in any given Body, is the ultimate internal principle whence flows the unity, the organization and the life itself of that Body. According to the explanation of Revelation itself, this principle, in the case of the Mystical Body, is the Holy Ghost. Let us turn to the words of St. Paul in which this explanation is given.

Writing to the Ephesians, the Apostle tells us that the Church is " one Body and one Spirit." [38] This one Spirit, the " Holy Ghost ",[39] is the internal principle of life which vivifies the members of the Body, assimilates them to the Head in a common life, and unites them into the one Body which they constitute.[40] Depicting the role of the Holy Spirit still further, in His relation to the Mystical Body, St. Paul explains that it is He who, " dividing to everyone according as he will ",[41] effects the diversity and, at the same time, the harmonious cooperation of the members of the Body.[42] It is the Holy Ghost, in other words, who effects the very organization which makes the Body of Christ a true Body.

It must be noted, however, that all of this life-giving activity of the Holy Ghost in the Mystical Body is performed by Him only inasmuch as He is the " Spirit of Christ ".[43] For it is Christ, the Head, of whose fullness we have received and from the riches of whose grace the members of the Body draw their life.[44] All the supernatural life which the Holy Ghost diffuses

[38] Eph. 4: 4. Westm. vers. annotation: " The ' Spirit ' is the Holy Ghost, given to the Church so fully and so really as to be called by divines, after St. Paul, ' the Soul of the Church '."

[39] I Cor. 12: 3.

[40] Cf. Rom. 8: 11 and I Cor. 12: 13, together with Gal. 3: 27-28.

[41] I Cor. 12: 11.

[42] I Cor. 12: 1-31.

[43] Rom. 8: 9; cf. Gal. 4: 6.

[44] Eph. 1: 8; cf. John 1: 16; 15: 1ss.

through the Mystical Body derives from Christ the Head,[45] from whom alone all imbibe the life-giving Spirit.[46]

Thus it is the doctrine of St. Paul that the Holy Ghost, operating always as " the Spirit of Christ ", is the Soul of the Mystical Body. Nevertheless, the Apostle himself never employs the actual term " soul ", being content, perhaps, to let the word " Spiritus " speak for itself.

The authentic magisterium, however, has identified the Holy Ghost as the Soul of the Church and of the Mystical Body, in so many words. Pope Leo XIII, in the Encyclical *Divinum illud,*[47] describes the operations of the Holy Spirit in the universal Church and concludes with these words: " Atque hoc affirmare sufficiat, quod cum Christus sit caput Ecclesiae, Spiritus Sanctus sit eius anima: ' Quod est in corpore nostro anima, id est Spiritus Sanctus in Corpore Christi quod est Ecclesia.' "[48] By this authoritative expression of Catholic doctrine we have it indisputably established that the Soul of the Church and the Soul of the Mystical Body is one and the same, the Holy Ghost.

In striking contrast to the weight of authority, from the plain meaning of St. Paul's words and from the explicit teaching of the Holy See, which guarantees the doctrine that the Holy Ghost is the Soul of the Mystical Body and the Church, is the inadequacy of the arguments which are offered in defense of the alternate doctrine. This latter position, still to be found in the writings of many theologians, maintains that *sanctifying grace,* either by itself, or in conjunction with the theological virtues or in conjunction also with other invisible elements, such as authority, is the Soul of the Church which is the Mystical Body of Christ. The opposition between the two doctrines is, of course, more apparent than real. But, even apart from the external and conclusive fact of its non-conformity with the language of St. Paul, of the Fathers,[49] and of the magisterium, there are three inescapable difficulties inherent in the latter doctrine, none of which can be urged against

[45] Eph. 4: 16.

[46] I Cor. 10: 1-6, together with 12: 13.

[47] 9 May, 1897; *A.S.S.*, XXIX, 644-658.

[48] *Ibid.*, 650. The citation is from St. Augustine, *Serm. 187, de temp.*

[49] For detailed examples of Patristic usage, cf. *De Spiritu Sancto Anima Ecclesiae: testimonia selecta e Patribus Graecis, Text. et Docum.*, ser. theol., I (Univ. Greg., Rome, 1932) and *De Spiritu . . . e Patribus Latinis, ibid.*, VII.

the former. First, sanctifying grace is not *one thing*, numerically the same in the different members. While it is specifically the same in all, it is a numerically different thing in each and so can no more properly be called the Soul of the Mystical Body than " human life " can be said to make of all human beings one man. Secondly, grace cannot be correctly called the *ultimate* internal principle of life, for grace itself springs from a further internal principle, the Holy Ghost, indwelling in the Body. Thirdly, grace is not adequate to explain *all* the essential properties of the Mystical Body; it fails to explain, for instance, the infallibility of the magisterium, an essential function in the Mystical Body's life. But, aside from these intrinsic considerations, we are dealing here with a matter of theological truth. The argument which should settle the question is, therefore, the ultimately decisive theological argument, the dogmatic one, the argument from authority. And in this case legitimate authority, in the person of Pope Leo XIII, has definitely settled the question for us. The Soul of the Church, the Soul of the Mystical Body, is the Third Person of the Blessed Trinity, the Holy Ghost.

This would seem a proper place to mention the unfortunate manner of speaking, sometimes encountered in unscientific discussion of this question, which identifies the Soul of the Church as a *group* of all the just. We do not refer, of course, to the universally accepted phrase by which theologians describe all the just as " *pertaining* to the Soul of the Church ". The view which we condemn is that which makes the group itself the Soul, and speaks of all the just, whether Catholics or not, as " members of the Soul " of the Church. Although this manner of speaking uses the word " Soul ", it is really an invisible *body* which is described; and the Church is thus represented as an impossible monstrosity in which a visible Body is vivified by another, and invisible, body! This invisible body which is so described as the Soul of the Church is nothing else, when we examine it closely, than a Protestant concept of the true Church of Christ; it is precisely the concept which was condemned by the Church in the writings of Quesnel and of the Synod of Pistoia.[50] No soul, and least of all the Divine Soul

[50] The condemnations are recorded in Denz., nn. 1424, 1515.

of the Church, can be constituted of " members ". Members are *parts of a body,* and among the theologians who have merited recognition in the field of ecclesiology there is no one who makes his own or approves such a manner of speaking.[51]

No discussion of the doctrine of the Mystical Body can be complete without some recourse to the Fathers of the Church. Bearing in mind the four points which we have now established as essential to the revealed concept of the Mystical Body, let us turn for a moment to the pages of the first great champions of Catholic Truth and see if the same four characteristics are reflected there. And that we may bear them in mind, let us repeat the four now. The Mystical Body is the Church; it is, more explicitly, the visible, organized Church; its members are all Catholics and only Catholics; and the Holy Ghost is its Soul.

To the Fathers of the Church the Mystical Body of Christ was a reality ever present to their minds and on their lips. Explaining that this Body is *the Church,* they describe the familiar episode on the road to Damascus as the remonstrance which it is proper that the Head should make when the Body is unjustly struck.[52] They excoriate heresy and schism as the tearing apart of the Body of Christ,[53] thus identifying the *visible* Church as that Body. The heretics and schismatics themselves are described as no longer part of the Mystical Body,[54] and so it is indicated that *only Catholics* are members of that Body. On the other hand, Catholics in mortal sin are called the " feet " of the Mystical Body, soiled with the dust of earth,[55] or, less poetically, are described as diseased and gangrenous members, a source of shame and contagion to the whole Body; [56] and, by so speaking, the Fathers show that they consider *all Catholics* to be members of the Body of Christ. Finally, we may recall

[51] For example, cf. the disapproval voiced by De Guibert, S.J., *De Christi Ecclesia* (Rome, 1928), p. 133.

[52] Acts 9: 1-5. A vivid example is the comment of St. Augustine: " Calcato pede, clamat Caput "! Fr. Tromp, *op. cit.*, p. 78, lists many passages where St. Augustine speaks to this effect, together with similar instances from the writings of Origen, Athanasius, Basil, *et al.*

[53] Thus St. Clement of Rome, *Epist. 1 ad Cor.*, 46; Migne, *PG*, I, col. 304.

[54] St. Augustine, *Serm. 5, 1*; Migne, *PL*, XXXVIII, col. 53.

[55] St. Jerome, *Adv. Iov.* 2: 29; Migne, *PL*, XXIII, col. 340 (326). Cf. also St. Ambrose, *Epist.* 41: 26; *PL*, XVI, col. 1120.

[56] Thus Chrysostom, Augustine, Gregory the Great, Ven. Bede *et al.*

the passage in which we heard Pope Leo XIII make his own the words of St. Augustine, when he named the Holy Ghost as the *Soul* of the Mystical Body. While the outstanding feature of the Fathers' treatment of the doctrine of the Mystical Body is the lavish genius with which they applied the doctrine to all phases of the economy of Redemption, illustrating each with some one of the extended senses which the revealed concept itself suggests, such examples as the above will suffice to show that, in the midst of so many extended meanings, neither the Fathers nor their auditors ever lost sight of the *proper* and Pauline meaning of the doctrine.

We find, in the writings of the Fathers, discussion of a rather startling question which reminds us of a tremendous truth involved in the last point we considered, the relationship of the Holy Spirit to the Church as its Soul. Because of this relationship, the Church, the Mystical Christ, is a *theandric* Being, fashioned after the image of its "caput et exemplar" [57] even in this supreme dignity! The Mystical Body is the union of a visible, human element and a divine, invisible element into the unity of one new Man, the Whole Christ, who is neither merely human nor divine alone, but both human and divine. When we find the Fathers seriously discussing the question, whether it is proper to *adore* the Church,[58] it is striking evidence of how clearly they appreciated and bore witness to this theandric quality of the Mystical Body.

St. Paul, also, indicates the theandric character of the Body of Christ. At times this appears in his description of the intimate union between its human element and the Blessed Trinity as a whole. Thus, to submit one example, he instructs the Ephesians: "through him (the Son) we . . . have access in one Spirit to the Father." [59] At other times, it is the individual presence and activity of each of the Three Divine Persons within the Mystical Body which is described. To the Holy Ghost the Apostle attributes all the manifold, most intimate operations which we have recently examined, a union so intimate that it can be truly called the relationship of a Soul to

[57] The phrase of Pope Leo XIII, from the Encyclical *Satis cognitum*, cited above.

[58] For a brief discussion of the Patristic doctrine concerning the question noted, cf. Tromp, *op. cit.*, pp. 89-90.

[59] Eph. 2: 18.

its Body. From the Word Incarnate, made one with the Mystical Body as its Head, comes all the "nourishment"[60] and the "increase of the body, unto the edifying of itself in charity."[61] Finally, the intimacy of our union with the First Person is brought out when St. Paul describes Him as "the Father of all, who is above all, and through all, and in us all."[62]

It is in this fact, the truth of its theandric nature, that the full supernatural splendor of the Roman Catholic Church appears. Having come, as it were, to this summit, where earth merges into heaven, we are in a position to look back over all the road we have traveled in this search after the true meaning of the revealed concept of the Mystical Body of Christ. What is that Body? Why is it called Christ's Body and who are its members? Whence comes the life with which it lives and breathes and has its being? Making our way through the words of St. Paul, through whom God made the revelation, and of the authoritative magisterium which God has given to us to explain it, we have considered all these questions and seen that they may be answered in no uncertain terms. The Mystical Body of Christ is the visible, organized Church which He purchased at the price of His Precious Blood and into whose veins He now makes that Blood to flow from our altars. Essentially visible and for that very reason called a Body, its visibility is the visibility of the Church, so that all Catholics and only Catholics are its members. It is Christ's Body because from Him, its Head, it draws its life, its nourishment, its growth, and the very Spirit which animates it, the Holy Ghost, its Soul. It is a Body whose human members are vivified by a Divine Soul so that the Church is made mystically "one Person",[63] a theandric "perfect Man",[64] the Whole Christ. It is the answer to our Saviour's sacerdotal prayer: "For them (the Apostles) ... do I pray ... for them also who through their word shall believe in me; that they all may be one ... And the glory which thou hast given me, I have given to them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one."[65]

[60] Col. 2: 19.
[61] Eph. 4: 16.
[62] Eph. 4: 6.
[63] Gal. 3: 28, Westm. vers.
[64] Eph. 4: 13.
[65] John 17: 20-23.

V.

With the exact sense of the Pauline concept of the Mystical Body established, some practical reflexions and conclusions are in order. For instance, who are they who, in the concrete, come within the ambit of "all Catholics, and only Catholics"? This question takes us back to the treatise *de Ecclesia,* where we find it given the following answer. Among infants, Catholics are all those children, and only those, who have received the Sacrament of Baptism. Among adults, Catholics are all those, and only those, who are baptized and who, *in addition,* are actually united by the triple visible bond of external profession of the one Catholic Faith, obedience to the one authority of the Church, and communion in the one Catholic cult. Certainty in this matter falls short of completeness with regard to two problems. Does excommunication break the triple visible bond which is essential? Probably it does in the case of those who are completely excommunicated ("excommunicati vitandi"); certainly it does not in the case of those who have incurred a lesser excommunication. Probably, therefore—but only probably—those who have incurred the complete excommunication are no longer Catholics. Secondly, in the case of adults, it is not certain whether sincere internal faith must accompany the external profession of belief; more probably the occult heretic, as long as the triple external bond remains, continues to be actually a Catholic, though of course an unworthy one. Such is theology's description of the essential requirements for actual membership in the Church which, as we have demonstrated, is synonomous with actual membership in the Mystical Body.

Another reflexion, and one which is of immense importance, is this: the fact of membership in the Mystical Body, priceless as that privilege is, does not necessarily mean that one is in the state of sanctifying grace. In the Body of Christ, to echo the words of the Fathers, there are living and healthy members who are Catholics in the state of grace, and there are at the same time diseased, putrescent, dead members—Catholics in mortal sin. Mortal sin, as such, does not break the tie which binds a man as a constituent member to the visible Body which is Christ's. Only such a sin as public heresy, schism, or apostacy

does that, and then only because such a sin breaks the tie of visible unity with the Body. Just as in a natural body, when some one of the extremities grows atrophied and turns black, until at last the soul seems to have withdrawn from that part and decay already set in, nevertheless that extremity still remains a part of the body and the object of the whole body's solicitude and care until amputation makes it cease at last to be a member, so the Catholic in mortal sin remains a member of the Mystical Body—though a *dead* member, and continues to be the object of innumerable medicinal activities on the part of the Soul and the other, living members as long as public heresy, apostacy, or the like does not definitively put an end to his membership.

Thus far in these pages we have dealt with the proper and revealed concept of the Mystical Body. It is necessary now to say a word about the other concepts of Christ's Body, the "extended senses" of the term which go back to the earliest days of the Fathers. The Fathers, and after them the theologians, have evolved and extended the meaning of the Pauline concept in many ways, to illustrate the various relations which can exist between the Redeemer and various classes of men, precisely as the same authors have variously evolved and extended the correlative concept of "the Church". They speak of the absolutely spotless Church, purified of every stain, such as will actually exist only in the ultimate, celestial state. Similarly, they often describe the *celestial* Body of Christ whose members are those only who have attained to eternal glory in heaven. Again, they speak of the Church as embracing not only the visible society upon earth (its proper concept) but also "the Church suffering" in purgatory and "the Church triumphant" in heaven; and often describe the Mystical Body in the same extended sense.

Nor is this all. Often one sole aspect of the Pauline concept is considered, to the neglect or even exclusion of its remaining, and equally essential elements. The element of *subordination to Christ* is sometimes considered by itself; and then His members are said to be not only men but also, at one end of creation, the angels, and, at the other end,[66] even inanimate creatures!

[66] Thus, for example, Catharinus. Cf. Mersch-Kelly, *The Whole Christ* (Bruce, 1938), p. 492.

At another time the *participation of Christ's supernatural life* will be the only element considered; and then His members are designated as all the just and only the just. It is important, however, to note that when the heretical Synod of Pistoia predicated of this concept of the Mystical Body what Holy Scripture predicates of the Pauline concept, namely, identity with the Church, the proposition was condemned by Pius VI.[67] Again, the *conformity in human nature* which obtains between Christ and His Body has sometimes been singled out for consideration in the discussion of this doctrine, and the whole human race, therefore, described as the Mystical Body of Christ. About this last concept we must remark that it makes the Mystical Body a " corpus *vivificandum* " rather than the " corpus *vivificatum* " which we should expect in every extension of the meaning of the Mystical Christ.

Many other extended senses of the doctrine of the Mystical Body might be added to those which we have described.[68] But these will suffice to show their variety. In spite of the multiplicity of these concepts, it should not be too difficult to appraise the meaning and the validity of the term in any given context, and to keep the *proper* meaning always clear and distinct. Distinct concepts in this matter are not only possible: they are also highly important and to be guarded with the greatest of caution. The history of heresy should be enough to point the need of clear, correct thinking about the doctrine of the Mystical Body. Many heresies, and among them the most grievous, concerning the true nature of the Church of Christ have sprung from a misunderstanding of this very doctrine. Some one of the many extended meanings of the term was defended as the proper meaning of the Mystical Body, St. Paul was quoted as identifying the Mystical Body with the Church (as the Apostle undeniably does), and the result was heresy. Thus the Synod of Pistoia, in the condemned proposition referred to above.[69] Thus Paschasius Quesnel, who taught that " the Church, or Whole Christ, has the Incarnate Word as its Head and all the saints as members ", and was condemned.[70]

[67] Denz., n. 1515. Cf. nn. 1423-1426.

[68] Others are listed by St. Thomas, III, q. 8, art. 3, c.

[69] Denz., n. 1515.

[70] *Ibid.*, n. 1424.

Thus John Huss, who taught that " the grace of predestination is the bond by which the Body of the Church and its every member is indissolubly united to Christ, the Head ", and was condemned.[71] Thus, too, John Wycliffe; and thus, in their turn, so many of the whole dark galaxy of heresiarchs, Luther, Calvin, and the rest.

After the manner of a thesis in theology, let us close with the solution of an objection. Surely that which is vivified by the Soul is a member of the Body! Surely, therefore, all the just, whether they be Catholics or not, are members of the Mystical Body of Christ. For are they not all vivified by the Soul of the Mystical Body?

We might reply that all who are in the state of grace, while they are not members of the Mystical Body of which St. Paul and Revelation speak, are yet members of Christ according to an analogous concept of His Body. But such a reply does not really come to grips with the difficulty. It is urged that all the just must be members of the Mystical Body in its proper sense, for all are vivified by the Soul of *that* Body. How, then, can this fact be reconciled with the Apostle's teaching that the Mystical Body is a *visible* organism and with the insistence of Pius XI that Catholics and non-Catholics, divided as they are, cannot be members together in the one Body of Christ? The best answer would seem to be found in an undeniable distinction that is to be made in the character of the operations of every soul. It is the soul's function not only to *nourish* but also *to assimilate foreign matter into* the body. That which is already an actual part and member of the body is the object of the soul's operation in its nutritive function. That which is still foreign matter to the body, not yet actually incorporated, is the object of the soul's operation in its assimilative function. Only in this latter way, non-Catholics who are in the state of grace are the objects of the vivifying action and presence of the Soul of the Church. It is freely granted that all the operations of the Holy Spirit as the Sanctifier of men are accomplished by Him as the Soul of the Church and directed to the one end, that all may be made one in the Mystical Christ. But this happy consummation, so devoutly to be wished, is not to be

[71] *Ibid.*, n. 647.

effected, as far as individual men are concerned, by the sole fact of internal justification. To have Christ as our Head means not merely to receive the life of grace from Him as the angels receive it from God, but to be a part of *the visible organism* into which He pours that life.

Thus, I trust, the words of the distinguished scholar which were cited in the beginning of this survey stand justified. The Mystical Body of Christ is a Mystery. But its exact identity and the catalog of those essential elements which enter into its concept are not mysteries. The Mystical Body is the Church, the visible Roman Catholic Church. All Catholics, and only Catholics, are its members. And the ultimate internal vital Principle which, as its Soul, pours through this Body the stream of eternal life is the Holy Ghost. This is the revealed concept of the Mystical Body, as distinct from all the analogous, extended meanings of the term which illustrate the pages of our literature. The revealed concept of the Mystical Body is God's doctrine; its many other concepts are man's adaptations of God's doctrine. These latter are human efforts to portray our Saviour's relation to various classes of mankind. The former is God's way of revealing to us the true, supernatural nature of the Roman Catholic Church, which is the prolongation through all remaining time of the Mystery of the Incarnation, the joining of heaven and earth into the unity of " one person in Christ Jesus ", the abiding presence among men of Him whose task is still the salvation of the world.

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CAULKING PETER'S BARQUE.

The Pastor's Census Problem.

I.

MOST PRIESTS have a deep concern for the souls committed to their care, which will normally be resolved into a practical apostolic effort to instruct, to sanctify, and to guide. The absence of practical results from such a concern may be based upon several factors. Pastoral administration, no matter how apostolic, is myopic when its scope is not sufficiently measured. Within the limits of the parish, the pastoral obligation is to teach, govern, sanctify and save all the parishioners, not merely some. Few dioceses can give an accurate report of their Catholic populations. While some pastors know the number and the spiritual state of their parishioners, many will honestly confess: "I do not know mine, and mine know not me."

If a tabulation of religious affiliations had been included in the recent decennial census required by the Federal Constitution it might have answered the recurring questions anent Catholic population, increase and leakage, but its omission requires the Church either to effect her own enumeration or to remain uncertain about the extent of her responsibility. A diocese or a parish can ascertain the efficacy of its administration only when it knows the souls committed to its care and where they are.

Many and diverse are the methods employed in dioceses and parishes to determine the extent of the leak in Peter's barque. Some pastors have employed nuns, seminarians, catechists or professional census-takers; others have personally undertaken the work and some seem to have succeeded in obtaining a complete census of their parishes. These means of acquiring a knowledge of the spiritual state of a parish may apparently be satisfactory, but they are not available to all pastors. Besides, many grave obstacles preclude an accurate annual census in the ways mentioned; therefore any successful and effective plan to execute it is worthy of serious consideration.

The coöperation of the laity in the apostolate of the hierarchy is doing much to spread the Kingdom of God throughout these United States. In many sections of the country layfolk, men and women, under the direction of their pastors, have helped

Parish Census

Write your address here _____

NAMES OF ALL CATHOLICS 21 YEARS OF AGE AND OVER LIVING AT ABOVE ADDRESS
(Include all Occupants: Boarders, Employees, etc.)

Name	In Which Parish Do You Have Membership	If Employed, State Occupation

NAMES OF CATHOLICS UNDER 21 YEARS OF AGE LIVING AT ABOVE ADDRESS
(Include all Children Whether in School or Not)

Name	Age	State Occupation or School Attended	Grade	In Which Parish Do You Have Membership

Please place in Envelope and Seal. Thank you.—(Name and Address of Pastor)

greatly in solving the census problem. With the aid of the laity, a complete census of a parish may be accomplished in a very short period of time.

Any well-organized body of men or women in a parish may serve as census-takers, who, within a few days, by making personal calls at every address, to every family, irrespective of color, creed, or nationality, can produce a survey of an entire parish. The pastor merely cuts up his parish into blocks of small sections and assigns to each individual in his organization a portion that can be covered in a half-day or less.

It is obvious that the thoughtful pastor, in addition to announcing the census from the pulpit, will give clear, concise, and pointed instructions to his lay workers in advance. He will point out the need of a census and stress the fact that it is a spiritual work and in no way connected with the solicitation of funds.

He prepares a simple questionnaire to be filled in at each dwelling where Catholics are found. No embarrassing questions are included, because some Catholics may resent, even refuse, to disclose to the census-taker personal information regarding marriages, baptisms, etc. The worker is equipped with envelopes each of which contains a questionnaire. He starts out on a designated day, at an hour, preferably in the evening, when it is judged most opportune that people will be found at home. His call at each address in the section assigned to him is opened with the courteous query: "Are there any Catholics living at this address?" If the answer is negative, he withdraws politely and goes on to the next address. When the reply is affirmative, he asks that the resident Catholics fill out the form enclosed in one of the envelopes and have it ready for him on the following day. The envelope is sealed when it is returned, thus keeping inviolate the information contained therein.

In addition, the worker is given a letter of instructions which serves also as a means of identification and authorization. He should realize the necessity of following the procedure exactly, so that the census may not fall short of its objective. His careful adherence to the opening and closing dates for the census is urged; his check-up of Catholics employed in non-Catholic homes is pointed out; an inquiry at hotels, industries, non-Catholic institutions, stores, etc. for watchmen, janitors, and

other employees living on the premises is emphasized. Every contingency that might arise in his particular section or block is discussed beforehand and a solution recommended. The list of addresses in his block taken from the City Directory is typed as a guide for him. Where a Catholic is found, the letter "C" is placed before his address on the list, and thus time and effort are saved when the census-taker calls for the completed forms.

The completed forms are returned to the rectory on the day noted on the instruction sheet, and the work of the laity ceases. The pastor knows the measurement, and to a degree the spiritual state of his parish. From the completed forms he segregates families or individuals already known and listed on his parish records and begins his pastoral visitation to addresses heretofore unknown. He will spend the next few months correcting marriages, instructing, converting, baptizing, as well as alleviating poverty and destitution either with direct aid or by guiding the various agencies of public relief to the doors of his poor.

In parishes where this program has been carried out, the results have been astonishing. Recently in what was thought to be a well-organized parish, where a putative census had been taken regularly by the priests of the parish for the past fifteen years, a check-up on the returns of the lay census-takers revealed 351 new addresses; a total of 622 individuals, 452 of whom were adults, 22 between the ages of 18 and 21, 91 between the ages of 6 and 18, and 57 between the ages of 1 and 6.

II.

A general idea of the prevailing inaccuracy of parish and diocesan statistics may be gleaned from the reports given at any of the catechetical congresses. At the one held last year in Cincinnati, an eastern bishop, speaking at a session attended only by bishops and priests, dwelt, in part, on facts revealed from a census taken in his own cathedral parish. It increased his records of children attending secular high schools over sixty-five per cent. After the speaker had outlined several like experiences he challenged anyone present to tell him that conditions were any better in their own parishes or dioceses. At another congress, a western archbishop stated: "We have not made efforts in the past to gather together for religious instruction children not in our schools and youths dangerously exposed

Status Animarum Record

Date _____ No. _____

Family Name _____ Husband's Name _____ Religion _____ Native Descent _____

Address _____ Wife's Maiden Name _____ Religion _____ Native Descent _____

Church Where Married _____ Location _____ Date of Marriage _____ Separated (date) _____ Divorced (date) _____

Name	Date of Birth	Date of Death	Church and Date of Baptism	First Com'n	Confirmation	Easter Duty	Sunday Mass	Occupation	Name of School Attended—Grade	Parish Societies
Husband										
Wife										
Children										
Guardian										

Give care to information concerning unmarried persons living alone, e.g., date of birth, native descent, etc.
Other remarks: (Economic conditions, chronic illness, etc.).

to false systems. True, we have stressed from our pulpits the obligation of parents to send their children to Catholic schools, and for the most part we have taught Catechism to children not in our schools; but we have not walked the streets of our parishes and sought the hearing of parents who do not hear the words we utter from our pulpits." Until an effective effort is made to learn the numbers and the spiritual condition of those " who do not hear the words we utter from our pulpits," the minor premise, no matter how freighted with zeal, makes any conclusion suspect.

It follows that the figures on Catholic populations published in the *Official Catholic Directory* and supplied by the various diocesan chanceries are as trustworthy as the enrollments reported by the respective parishes. What may be true statistically in one parish or diocese may not be true for all others, but we are safe in drawing the conclusion that we are a long way from knowing how many Catholics there are in the United States.

The enumeration of Catholics in a parish done by the laity and the subsequent visitation by the priests to the cryptic Catholics will develop an adequate *Status Animarum record,* which is of canonical obligation, and obviously one of the first instruments in parish administration.

The analysis and interpretation of such a record will inevitably call for a new program of religious instruction or the extension and amplification of the one in use. It will, moreover, place the accent on youth and youth's powerful influence on its own and on future generations, as well as on the necessity of vitalizing Catholic living and stemming the tide of anticlericalism.

Currently, some secular educators deprecate the absence of religion from their curricula and point out that the whole strength and rule of the public school is placed on the side of that section of the population which is either pagan or totally indifferent to all religion. While it may be true that the parish school is the greatest religious fact in the United States, the untold members of Catholic children attending public schools constitute one of the greatest problems that can engage the attention of the Church in America. The deeper zeal and the more active apostolate required for any success in this field of

religious education are apparent when we note that it lacks the powerful sanctions given to other forms of ecclesiastical polity. It is at Sunday Mass and in the parish school that the priest views his best efforts. Attendance at Sunday Mass, however, is fortified with a *sub gravi* obligation upon Catholics, while parish school enrollments are buttressed by the support of the secular law which compels parents to educate their children. The religious education of youth not in parish schools lacks both these sanctions, and in promoting solid piety through well-conducted week-end schools, summer vacation schools, and discussion clubs for those who have been or who are products of secular education, those who are engaged in the work can exercise much tact and a high degree of apostolicity. After all, the objectives and methods advanced in the solution of the problems are innovations, and too often pastors set up as a defense mechanism Pope St. Stephen's truism: " Nihil innovetur nisi quod traditum est."

It will be to the everlasting credit of the American hierarchy that it is aware of the practical problems which surround the care of souls and that it is trying to solve them. Its conferences concerning our national Catholic welfare have already worked a leaven of intense apostolicity into many phases of Catholic living. This is particularly true of the Confraternity of Christian Doctrine. Over a hundred ordinaries have set up catechist offices with as many diocesan directors in charge. Meanwhile, the methods advocated, consequent parish adjustments, and priestly zeal will form the margin of success or failure in the work to be done.

III.

It is a little over five years since the Sacred Congregation of the Council issued its decree " On the Better Care and Promotion of Catechetical Education ". During this period, unprecedented impetus has been given to the work of the Confraternity of Christian Doctrine in the United States. The decree aims primarily at the religious education of Catholic young people who are in public schools. It reiterates the canonical obligation of organizing the Confraternity of Christian Doctrine in every parish. Significantly, it states: " Ordinaries shall not fail to select each year competent *priest-visitors* to inspect all

schools of religion in the diocese. These shall carefully note the results, the advantages or the defects in the religious instruction in the schools. Of this matter Benedict XIV says: 'It will do much good for the instruction of Christian people if visitors be chosen: some of these visiting the cities and others traversing the diocese will make careful inquiry and inform the bishop about the work done by each pastor, so that he may reward or punish.'"

This article of the decree, properly executed as a part of permanent diocesan organization, can, in a lifetime, permeate the entire clergy with the spirit, the objectives, and the tested methods advanced by the Confraternity of Christian Doctrine. It is noteworthy that some dioceses have been quick to grasp the importance of priest-visitors who are officially appointed to assist in the promotion of the work.

The term "priest-visitors" does not necessarily imply an institution of "walking delegates" or ecclesiastical policemen. The priest-visitors, if they are the assistants and younger clergy of the diocese, are generally placed in charge of the census-taking, discussion clubs, summer vacation and week-end catechetical schools in their own parishes. They must train lay workers and teachers; enlist pupils; they must solve the problem of attendance, devise ways and means of maintaining interest; develop social and athletic programs which will invariably contribute to the success of the catechetical schools or the discussion clubs. Constantly compelled to draw upon their own knowledge and ingenuity, they face Confraternity difficulties in the concrete, and they usually solve them. Add to this practical experience their youth, their enthusiasm, their zeal, their willingness to cooperate, the fact that they are fresh from the seminary and ordination, and it becomes abundantly clear that they are a source of assistance that cannot be overlooked.

When assigned by the ordinary, these priest-visitors act in a quasi-official capacity, and can be of tremendous help to the parishes which they visit. In free and friendly discussion in the rectories, they can promote the Confraternity program where mere correspondence from the diocesan or national office would be without effect. To objections and difficulties they have an answer; in many instances they encountered the same obstacles in their home parishes. If the pastor will announce,

for instance, a meeting of his high school boys and girls, the priest-visitor may be present and may help to organize discussion clubs; he offers to visit the parish once or twice a month and to assist in training lay leaders and instructors. If the pastor is unable to enlist leaders, the priest-visitor is willing to solicit the coöperation of those whom the pastor thinks best qualified for the work. Aside from these ways in which he can help, the priest-visitor is also a representative of the ordinary, and each year he must report on Confraternity activity in the parishes assigned him.

The questions arise: Who or what is to stimulate the priest-visitor? By what means does he become imbued with the principles and technique required?

In some dioceses when the ordinary selects a number of priests to act as parish-visitors, semi-annual meetings are called wherein the diocesan director, as active chairman, outlines the program, advances methods to be employed and guides the discussion of mutual problems as they arise from the body. Oral or written reports concerning the work of the visitors in the various parishes detailed for visitation are given. Since the meeting is held *coram episcopo*, the ordinary has at once the pulse and the temperature of the work in his diocese.

Many pastors rather expect younger priests to know modern pedagogy and catechetical methods. They are, moreover, eager to have their burden lightened and to know that the ordinary understands their problems, efforts and successes. Meetings of the board of priest-visitors, from time to time, become small institutes; committees are formed for the study of problems peculiar to the diocese; thus responsibility is shared with the group and a deeper interest is assured. Obviously, priest-visitors are better prepared if, at the beginning, they put the diocesan program into operation in their respective parishes and thus gain first-hand experience as in a laboratory.

The policies advocated and the techniques described in this article have been tried and evaluated in the light of experience. They are not ideal, a better system might be evolved; they are, however, practical. Their outcomes are:

(1) An effective compliance with the *Motu Proprio* of 12 January 1935, given by Pope Pius XI, through a permanent organization for the care and promotion of religious education.

(2) An adaptable method of acquiring an annual census and a *status animarum* record of a parish.

(3) A corps of young priests to assist pastors, with the approved methods and the use of tested materials required in a diocesan program of religious education.

(4) A perennial infiltration of trained priests into pastorates whereby a program of the Confraternity of Christian Doctrine is placed on a plane of equal importance with other major instruments in the care of souls.

The fact that the problems which surround the work of the apostolate will take years to solve and will engage the attention of many minds, is no reason for omitting a study of their practical aspects. In the hour of reckoning, it is established that the issues which we have neglected or ignored, rather than those which we have failed to overcome, will arise to accuse us.

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TRADITIONS IN PREACHING.

APOSTOLIC PREACHING, that is, the teaching of the Apostles, was an endeavor to transmit faithfully that which was seen and heard of Christ. The Apostles considered their duty of preaching to consist chiefly in handing down to the succeeding generation a copy of Christ's words and acts, a kind of reprint of the divine message engraven on their souls. This is evident from the Acts of the Apostles and from the first three Gospels, which bear all the evidence of being originally sermons. This method was God's design, the inspired way in which the glad tidings were conveyed accurately and clearly to the rest of men.

It was a plan that conformed to the established custom in the Orient, in both rabbinical and secular schools, whereby the pupils learn their lessons in conversation with their master, and by endless repetition of texts; and where he alone is considered proficient who can recite long passages from memory. This style of preaching, with certain necessary changes, the Apostles adhered to faithfully; a repetition of Christ's words and a retelling of His actions. "For I delivered to you first of all that which I also received."—I Cor. 15: 3. "That which was from the beginning, which we have looked upon and handled of the word of life . . . we declare unto you."—I John 1: 1-3. Their preaching was a prolongation of the teaching of Christ, as Cardinal Manning says, and partook of its majesty and simplicity. After all, one could hardly act differently once having seen Christ and heard Him teach.

We are not to suppose, however, that the teaching of the Apostles was a lifeless echo, a mere repetition of words and precepts of our Lord strung out before the people in tiresome and mechanical recitation. They were first of all speaking under the inspiration of the Holy Ghost, who gave life to their teaching. And then their individual characters were not suppressed by their mission. They choose their theme carefully to suit the occasion and filled it in with appropriate description.

The main theme of their story was, of course, the Redemption of the world by the God-man, Jesus Christ, the divinely imposed method of its application to men by baptism into His Church, and climactic argument for it all, the Resurrection.

The Resurrection had struck them and afterward the world, like a thunderbolt, revealing in the fierce white flash of that miracle the divine warrant of life beyond the grave.

This is easy to understand. Death is humanity's greatest scourge; eternal life its greatest longing. Death's shadow fell across the threshold of every life, from that day when Eden's gates closed behind the race, and tinged all men's hopes and ambitions with the gloom of its sad mystery.

Then on the first Easter morning came the Resurrection. Peter and John ran to the empty tomb and saw the folded linens with amazement too great for words. The news spread rapidly over the hills of Palestine, and thence to Mesopotamia, Media, Arabia, Achaia, Egypt and to Rome. "A Man had risen from the dead" was the startling information that swept through the world, and penetrated even in the time of the Apostles, almost to the ends of the known world. Some people believed, others were incredulous; many scoffed. Festus explained to King Agrippa and Bernice points about the trial of Paul, "and of one Jesus deceased, whom Paul affirmed to be alive." When Paul "for the hope of Israel" bound in a chain arrived at Rome, the brethren said: "We desire to hear of thee what thou thinkest; for concerning this sect, we know that it is everywhere contradicted."—Acts 28: 22.

It was indeed news almost too great, too wonderful, to be true. But these men, Apostles, had witnessed it.

There was no attempt on their part to embellish the tale. It was too supremely great a story to be retouched; too wonderful to need embroidery. No question of oratorical moulds, or ideas for polishing diction, ever entered the Apostles' heads. And no one thought for a moment to ask was their message literary. The glad tidings was the thing that counted. It would have been just as absurd for the Athenians to have criticized the grammar of the brave Pheidippides when he staggered into the city from the plains of Marathon with the news that the battle against the Persians was won; or for the startled people of Concord to comment upon Paul Revere's diction when he awakened them in the night with the warning that the British were at hand. Furthermore, the Apostles were illiterate men, generally speaking, and sought after no laurels for eloquence. Yet strange to say, in the grip of divine en-

thusiasm, *divino afflatu*, they spoke with classic and beautiful simplicity. Though they knew no literature, they made some.

The preaching of the post-apostolic age, of those men who had seen not Christ but the Apostles, maintained some of the power and character of witnesses' tales, but naturally, lost some of their vividness and directness of style. Polycarp, Ireneus, Ignatius Martyr spoke very like the Apostles, but the impression, the imprint, was a little fainter in their preaching. Thereafter preaching, though orthodox, became less like the inspired; more human. It would be hard to put a finger on the point of difference: perhaps, as an eye-witness's testimony differs from a twice-told tale. On the other hand, through the necessary contact of the Church with the world, the gift of personal inspiration having been withdrawn, the preaching of her later apostles often reflected worldly arts and pagan culture in their better or worse aspects.

It is sometimes charged that from the close of the Apostolic age to the third century there was little or no preaching. This mistake probably arises from a false idea of what constitutes a sermon. Similarly it would be wrong to argue that because there were no cathedrals, there were no bishops; or because, in the first two centuries, the churches were private homes, therefore there was no public worship. It is true, there were no formal elaborate sermons, such as we have today. Their discourses were informal and homiletic. Instead of rounded and finished speeches, the presbyters recounted apostolic traditions, read the Scriptures and drew lessons for right living from them. These talks were simple but fervid. Saint Justin Martyr gives us definite testimony of preaching in the early church. Writing his First Apology in the second century, he says: "On the day called Sunday, all assembled in the same place, where the memorials of the Apostles were read, and when the reader was finished, the bishop delivered a sermon."

At the close of the post-apostolic age, there arose four of the great scholars and homilists whose work and influence still endure. John Chrysostom from among the Greek Fathers, and Saint Augustine, Saint Jerome and Saint Ambrose from the Latin. All four were contemporary, living during the century 340 A. D. to 440 A. D. Saint Gregory the Great came just

one hundred years later. They were all masters of the homily and brilliant apologists.

Saint John, whose name an admiring posterity changed to Chrysostom, the golden-tongued, was a lawyer at the age of twenty-three; a monk leading an ascetic life at thirty-seven; a popular preacher of Antioch at forty-four; Archbishop of Constantinople at sixty-one; dying in exile, his second, nine years later in his lonely mountain retreat in the Caucasus, where the Empress Eudoxia had banished him.

Saint John Chrysostom was the greatest preacher among the Greek Fathers and is not surpassed, or even equaled among the Latin. His model was Saint Paul, but in his oratory there is something of Demosthenes. In fact, two styles of preaching are evident in his sermons, the oratorical and the homiletic. From historical accounts we gather he was able to attract great crowds and to hold them spellbound. Even his ex-tempore speaking was a thing of beauty. A rare union of powers made him the greatest preacher since Saint Paul. He had fire and vehemence, calm good sense, the faculty of lucid exposition, keen logic and a talent for fervid exhortation and pathetic appeal; all mixed with plain common sense that could seize upon any little incident of the moment, such as the lighting of the lamps in the church, to illustrate his discourse. Chrysostom had goodness and piety as well as genius. He was dramatic at times, and if there is any fault, it was his occasional flights of Asiatic flowery rhetoric. He was instrumental in quelling a revolt against Theodoric and showed himself a fearless champion of virtue for which he died in exile.

Of the five hundred homilies and sermons contained in the Roman Breviary, nearly one-fourth, or about one hundred and twenty, belong to Saint Augustine. Of the remainder Pope Gregory has over eighty, Saint Ambrose about sixty, Chrysostom forty-five, and Saint Jerome nearly forty. If we add to these Pope Leo's thirty, Venerable Bede's twenty-five and Saint Bernard's twenty, we have four-fifths of the total number divided among these eight men, although thirty-six writers contributed the total five hundred. In this book of prayer and spiritual guide, we see that the Church displays a marked preference for Augustine. It is not without reason. Augustine possessed a philosophic mind and a deep faith. Rarely, if ever, has a mind

been so in love with the cold light of reason and yet so deeply moved by religious faith and by emotion as his. Philosophy is a cold light; mysticism supplies the warmth. To a keen mind there were added a thorough classical training, an unusual knowledge of Greek and Roman philosophy, and, after his conversion, the penitential faith of David and Paul. Augustine was a mystic as well as logician, poet as well as preacher, saint as well as philosopher. We stand in awe of this man sixteen-centuries old, for he has never really died. He is still answering our difficulties, confuting heresies, teaching scholars, and counseling penitents of every age.

A half-century before Boëthius began his translation of the works of Plato and Aristotle which led eventually to the rise of scholastic philosophy, Augustine had brought his magnificent mind to bear upon the natural philosophy of the Greeks. The Church, from then on, by means of other great minds culminating in Albertus Magnus, Duns Scotus, and Thomas Aquinas, gradually harmonized the lofty philosophy of the Greeks with Revelation, giving us Scholasticism.

Naturally this influenced preaching. Philosophy trained the mind in analysis and precision, and gave lucidity to logic. It shed a cold white light upon the warmth of mysticism. The homiletic style of sermon continued in use through the Middle Ages, growing more formal as the Apostolic age receded, and as religious beliefs and proofs were set down in greater order and sequence. But it was still the common form of sermon in Saint Leo's time, the tenth century; in Saint Bernard's, the eleventh; and in Saint Bonaventure's, the thirteenth century, though preachers began to make formal divisions in their sermons as Scholasticism grew.

The preaching of the Middle Ages was distinguished by its piety, its fervor, and by its extensive use of Holy Scriptures. Apparently these preachers knew the Scriptures almost by heart. They quoted long passages from them with ease. Moreover, their sermons shone with the love of God. Preaching as yet had lost little of its apostolic simplicity. Jesus Christ still lived with them, not as a faint historical figure, but the Light of their world, their Lord.

One fault, a *felix culpa,* was a tendency to overstock with Scripture and to exaggerate its mystical and accommodative

sense, faults not unknown in the Augustinian age. Another was an occasional stretching of the accommodative sense of Scripture. There are many opportunities for using these striking comparisons between Scripture and spiritual experience or historical fact. They can be very apt and effective when reasonably employed. The blood of the paschal lamb correctly signifies the saving Blood of Christ. We may even extend the figure to the cleansing of the soul in the sacrament of Penance, wherein the Red Sea of Christ's Blood destroys the pursuing avengers, our sins, like Pharaoh's army.

It occurs to us as quite natural for Ambrose, in his homily based upon the cure of Saint Peter's mother-in-law, to compare her fever to the passions which attack the human race. "Our fever is avarice," he says; "our fever is luxury; our fever is ambition." It is also a striking mystical meaning that Gregory finds in the scriptural story of Peter and John running to the empty tomb, and the strange fact that although John arrived first, he waited upon Peter: "What is signified by John unless the Synagogue; what by Peter unless the Church? . . . They both ran together; because from the beginning of its time even to the end, equally, and on the same path, although not in an equal and common sense, the Gentiles ran along with the Synagogue. The Synagogue came first to the Tomb, but by no means entered; because while indeed it received the commandments, and heard the prophecies of the Incarnation and Passion of our Lord, it refused to believe in His Death." [1]

But to draw complicated moral lessons from the numbers that are repeated—it is true, rather mysteriously—in the Scriptures, as some of the greatest preachers occasionally did; or to resolve the word "Mesopotamia" into a bathing-place for grace and a shedding of tears of penitence because it is a Greek word meaning "between two rivers," would be considered far-fetched by modern congregations. This last is Ambrose's figure in *De Abraham*. Saint Francis de Sales is accused by one biographer of a similar fault in his first sermon, for which the author had the honesty to call the discourse a poor one. Less graceful orators may take what consolation they like from these facts.

However, for all the excessive use of Scripture, the preaching of this period was by no means dull and placidly spiritual.

[1] Homily xx II on the Gospels.

These medievalists possessed vision and vivid imagination. Their's was an age of faith, fervor and poetry. Dante's *Divina Commedia* was written in the Middle Ages, as well as the Imitation of Christ. Like our Lord, the preachers and moralists of this age liked the short maxim, and had the excellent wisdom not to develop more than one idea in a sermon. Illustrations from nature are delightfully frequent, and as a rule their comparisons are apt, though there were at times abuses of the gift of imagination, evident in the excessive use of the fable, legend, anecdote and far-fetched illustration, particularly in the form of " the horrible example " story. The friar who mixed with the people often supplied a bright familiarity and raciness that the homily originally lacked.

Brilliant examples of preaching in the Middle Ages are common. We nominate especially Saint Bernard, adept both in public debate and private conference; and Saint Anthony, better known for his miracles than for his preaching. Mothers hid their boys when Saint Bernard appeared in the countryside for fear he might charm them away to the monastery. The records show Saint Anthony to have been a brilliant orator; and remiss clerics, high and low, felt the lash of his tongue.

The monastic influence, of course, was very great under Cluniac and Cistercian revivals, and monastic oratory then enjoyed a golden age. In general, the excellence of the sermon rose and fell pretty much with the faith and intelligence of the times.

Following the Renaissance came the age of " pulpit oratory ". Certainly the preaching of this period departed far from the simple homiletic style of the Apostles. With studious art and grandiloquent style, Bossuet, Massillon and Bourdaloue produced their sublime perorations. Bossuet's sermons were probably most majestic; Massillon's most classical and convincing, and Bourdaloue's most moving. This French school of preaching is easily without equal for moving pulpit oratory. It was powerful, stirring, glorious; and if we find in it anything approaching Paul's strong aversion, " the persuasive words of human wisdom," or the crash and fanfare of this world instead of the plain-chant of the Gospel, let us remember this was the Renaissance, the classical age. These great orators were learned men, highly spiritual and sincere. They followed Saint Chrysos-

tom, the orator, rather than the homilist. Their language and style were far above some others of this era, in character and spirituality. For during this revival of pagan learning, with its classical obsession, less spiritual preachers debauched their preaching with pagan mythology. It sometimes came to pass that angels strove with gods and goddesses for a place in sermons, and the Fathers had to vie with Virgil, Horace and Homer for mention in the pulpit. Perhaps the worst result of this classic oratory of the French school was that it set the fashion for the succeeding age, which was unequal to it. Meanwhile, the simple homily was out of style, and the striving of preachers after rhetorical and elocutionary effects evoked Cardinal Manning's malediction upon "a race of pompous rhetoricians, frigid, pretentious and grandiloquent," who "pleased the ear and did not disturb the conscience."

Fenélon, who burned most of his sermons, alone of the classic French school, kept both feet entirely upon the ground. His Dialogues were to preaching what Hamlet's address to the players was to acting.

There were other orators, of course, of a different class. There were for example St. Ignatius with his austere Exercises; St. Francis de Sales replete with winning simplicity; St. Vincent de Paul, who preached "simply, familiarly and kindly." Strange to say, Bossuet, on hearing St. Vincent preach, wrote him that he fully agreed with his method of preaching and intended to follow it. There is to be sure a difference between Bossuet's early and later sermons. Those of his mature life far surpass the rather showy efforts of his early years.

When Lacordaire and De Ravignan took the field they discarded much of the grandiloquence of the Renaissance school, as well as the form division of the Scholastics.

At the time Lacordaire was preaching in Paris, there was an unlearned man delivering homely, unpolished sermons in a country town near Lyons, France. He was the Curé of Ars. It is an illuminating commentary on the art of preaching, and a fact which will help us to adjust our estimate of values in preaching, that this man spoke with telling effect to crowds as numerous as packed Notre Dame to hear Lacordaire. You may say it was his miracles that brought the people to hear this Curé at Ars. Be it so; but once there, they hung on his every

word. The history of successful preaching, again, either from this world's point of view or the next's, is not simply the story of great orators and classical orations.

Another crowded church was the Oratory where, late in the nineteenth century, thoughtful congregations gathered to hear the distinguished English convert, John Henry Newman, read his spiritual and doctrinal essays. They were not exactly homilies, but rather doctrinal treatises and spiritual conferences, gems of literature as well as of thought and of spirituality; quite in contrast with Lacordaire or Bossuet, whose majestic orations resound like the voice of a prophet, standing high above the world on the watch-tower of Israel.

Newman's sermons were homely and parochial. They seem like mosaics, every word carefully chosen and properly placed, written out to form a " delicate inlay in black and white," to use Emerson's figure. In character, they reflect the age, which was intellectual rather than fervent.

It is idle to pretend that these remarks are anything but a glance at the history of preaching. That story does not consist merely of great men of whom, in any case, we can here name only a few; though it is true in every age that little preachers usually followed their masters.

It is a long story and in it there will be found the ignorant preacher and the learned; the hermit and the university man; the eccentric, the genius, and the saint. There will be wandering stars without licenses to preach; heretics, villains.

There will be the preacher who tells funny stories, even (it is recorded) salacious ones; the strict and the lax, the simple homilist, and, occasionally, a Bernard, Gregory, or Chrysostom.

Above all, there will be a great array of unknown apostles to whom we and the great mass of common people owe their faith. Just as most of the light on a star-lit night comes from unseen stars, unseen even by ordinary telescopes, so the grand effect of these forgotten preachers is, roughly speaking, Christendom.

Along with this picture, and incidentally, we can place the audiences whose characters must have affected the style of preaching. It is often a strange gathering that greets the preacher of the early and middle ages, as he ascends the pulpit or rostrum. No doubt there were devout congregations in all

ages, but often the crowd will be truculent, disturbing, heedless, even vicious, perhaps dangerous. A hum of conversation may rise during the sermon and occasionally a fight; often men will drive their bargains in the " house of prayer." We must remember, the " church " was often a field, a public hall, a city square; and recall that, even in the churches, men did not always have the restraining influence of the presence of the Blessed Sacrament.

Such are some of the scenic shifts and properties of the Church's oratorical drama. But, though a long tale, it is not an inglorious one; with some mistakes, and many chapters missing. It was the grand effort of mankind rightly to handle the word of truth, " to fetter the heavenly Oracle to the rules of Donatus," as Gregory says; to preach well. The result must hold some message for us; at least we can discern the guiding hand of Holy Church and her traditions.

In the year 1905, Pius X reorganized the common method of preaching with his encyclical *Acerbo nimis,* which reads in part: " Since in these days adults, not less than young, stand in need of religious instruction, all parish priests, and others, having the care of souls, shall, in addition to the usual homily on the Gospel delivered at the parochial Mass on all days of obligation, explain the catechism for the faithful, in an easy style, suitable to the intelligence of the hearers, at such a time of the day they deem most convenient for the people, but not at the hour when children are taught. In this instruction he shall make use of the Catechism of the Council of Trent; and shall divide the matter in such a way as to treat, within the space of four or five years, of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer and the Precepts of the Church. This we do, Venerable Brethren, prescribe, and command by virtue of our Apostolic Authority."

This document destroyed at one stroke the tottering reign of the " pulpit orator " and inaugurated a return to apostolic simplicity in preaching. The words of the Pontiff have since been incorporated in the Canon Law of the Church.

JOHN CASS.

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PASTORAL CARE OF THE DEAF.

OUR DIVINE LORD showed great concern for those who were afflicted. In many places in the New Testament we read how He singled out the blind or the lame or the deaf and made them the special objects of His tender mercy. He saw that they were in need of special attention, of special help, and this He always gave. His example, in this regard, stands out for us as a reminder that we, His followers, must do in like manner. We have about us these various afflicted groups, yearning for some recognition, for some advice, for some word of consolation, and we cannot in loyalty to our calling pass them by. At this time I wish to offer a few suggestions on what could be done to help one group of afflicted people, namely the deaf.

Before we discuss the subject itself, a few facts must be stated. Deaf people are either hard of hearing or deaf mutes. The former have impaired, not entirely defective hearing and, as a rule, are able to hear more or less efficiently with the aid of a hearing device, while the latter are totally deaf and cannot hear even with the help of any instrument and for the most part are speechless. The number of the hard of hearing runs high in the larger cities, where noises, head diseases and other factors abound. An estimate of fifty thousand is given for the city of Cleveland. The other class, the deaf mutes, are not so numerous. The United States Census in 1930 gave the figures at 57,084, or 465 per million of general population. Many think that these findings are far short of the actual number and that the truer proportion would be about a thousand for every million of general population or almost twice the Census figures.

Whether these people are hard of hearing or deaf mutes, we find that they are scattered about and widely separated. This fact presents a great difficulty. Their common affliction makes it necessary that they receive a special service and their being so widely scattered renders the care of them a great problem for the Church. They constitute a very small minority of any populace and might be ignored by a salesman selling some cheap commodity without any hardship to them or much loss to the agent or the concern that he represents. But the Catholic Church has something, the loss of which would be keenly felt

by the deaf. The Church's agent, the priest, cannot overlook them.

I know that the Bishops of our country with their limited means and workers are doing what they can. Deaf schools have been built and priests have been assigned to look after these people in various places. And it is merely with the hope that some suggestion of mine might prove helpful in providing more efficient service that I write these words.

In no sense do I write to evoke sympathy or pity for the deaf. That is something that the hard of hearing and the deaf mutes do not want. It is true that with the partial or total blocking off of the avenue of sound they suffer in many ways. The affliction renders them in most cases quite sensitive, sometimes irritable and often mentally retarded. When the power of hearing is almost negligible they are woefully handicapped in gaining knowledge and developing intellectually. With it all, they are for the most part resigned to their lot and ask only an equal share in the rights to life, liberty and the pursuit of happiness with their hearing brethren.

People who are hard of hearing do not mingle with deaf mutes. The former pride themselves in what hearing they have and in their ability to hear with the aid of earphones and to read other people's lips while the latter take delight in the rapidity with which they can spell words with their fingers and tell stories in signs. The great difference in their methods of communication makes it imperative to discuss each class separately.

I.

What can be done for those who are hard of hearing?

1. Form an organization for them with headquarters at a centrally located church which shall be designated as *their* church. Seven years ago Archbishop Joseph Schrembs named St. Columbkille's Church in Cleveland as the center for the deaf of the Cleveland diocese. Through a similar set-up in any city, movements can be set in motion for the welfare of the deaf. Funds can be raised for the purchase of equipment and rooms can be prepared for the purpose of lectures and meetings. In such a place the ideals of the Catholic religion can be kept before the minds of these afflicted ones so that they too can take their place in the great movement of Catholic Action.

At such a center, lip-reading classes can be conducted. At present this can be done with government aid through the facilities of the W.P.A. and its educational projects. At St. Columbkille's Church, lip-reading classes have been in session for the past four years. The government-paid teacher holds classes at convenient hours during the day and in the evening, and these classes are open to the general public. While in Cleveland, as in other large cities, there is an Association for the Hard of Hearing that is assisted by public funds, it does not mean that the Catholic organization will be duplicating a service that can be had elsewhere at little or no cost. The Catholic Society can rather supplement the work of the other. The civic agency can render valuable service in offering hearing tests, in giving protection against vendors of worthless earphones and in helping the hard of hearing to secure employment. Catholic people should make use of such facilities as well as of the advantages offered by their own center.

2. Put earphones in the pews and confessional of the church that is centrally located. Many of the hard of hearing stay away from Church and especially from confession, because of the inconvenience and dissatisfaction entailed. In the matter of selecting and installing hearing aids I would advise anyone to go slow. Why? Because many salesmen will try to sell a worthless device, one that is not serviceable for Church use. And because we are still in the pioneer days of hearing instruments, when people are still sensitive about being seen in public using earphones, and consequently will not use them as much as one might believe. Since we have had a hearing aid installation in St. Columbkille's Church for the past five years, I have had an opportunity to check their use. I would suggest that a half dozen earphones in a central church with its four or more Sunday Masses, in a city the size of Cleveland, would be ample for a start. Of course most of the amplifiers that accompany the sets are equipped to take care of fifty or more earphones so that, if from time to time it is seen that more are necessary, they can be added with very little trouble and small expense.

3. Pick out an instrument that is most suitable, with the help of someone who knows and not on the word of the salesman. Some hearing devices are not efficient, and others that

are, sell at prohibitive prices. In choosing our system for this church we tried out the various better-known hearing aids on a trial basis over the period of a year. In making the selection of the permanent installation, we secured the advice of a graduate electrical engineer. We put ten hearing stations in the pews, equipped a confessional and wired a meeting room with eighteen stations. We could have paid nearly a thousand dollars, but with his advice we installed a better system for only $381.00. The confessional equipment alone of one company was offered us for three hundred dollars, so one can readily see that it pays to go slow in this matter and that money can be saved.

4. While it is better to place the earphones near the front of the church, where the users can catch through lip-reading what they miss through the ears, still it is better to install a few phones in the rear. This will serve a double purpose. It will prevent the segregating of the deaf and it will permit the more sensitive to use the aids practically unobserved.

5. I think that this is important. Let the hard of hearing pay at least in part for the instruments themselves. They will use the hearing aids more if they feel that they have helped to pay for them out of their own hard-earned money.

6. The fact that such service is given to these people in a central Church must be brought before the people. The newspapers can help in giving it the proper publicity. But I think that the most effective means would be by a letter from the bishop to the pastors asking their coöperation in the matter. The pastors can bring it to the attention of their people who in turn will urge anyone hard of hearing to use these facilities.

I have offered these few suggestions for the care of the hard of hearing because I feel that they point the way in the right direction. A few years ago Father William Cavanagh of Hartford, who is hard of hearing, conducted a mission for the deaf mutes in St. Columbkille's Church. He had worn various types of hearing devices during his twenty-three years of impaired hearing but when he " listened in " over our church instrument he said in all sincerity: " That is the finest earphone I have ever tried; with it I heard the sound of the voice as I used to before my hearing went bad." When different ones say, " Father, that is the first sermon I have heard in twenty years, or in

thirty years," and when penitents kneel in the confessional, and in perfect ease listen to your whispered advice, it brings the conviction that hearing aids will induce the hard of hearing to attend church and to receive the sacraments.

II.

What about the care of the deaf mutes?

Their lot is worse than that of the hard of hearing. They live in a little world among themselves cut off from the vast majority which cannot communicate with them and which oftentimes looks upon them as queer because they talk with their hands. For the most part these poor souls are not welcomed in society generally and are frequently discriminated against when it comes to employment. Many of them feel out of place, even in church where they understand nothing that is going on, and due to lack of instruction and moral encouragement they shun the sacraments, marry outside the Church and in many instances join a Protestant body which seems to do more for them. I might add here that in nearly every community of any size the Protestant churches are active in deaf work. They have ministers instructed in the sign language who preach to the deaf, arrange meetings and socials for them and who busy themselves in numerous ways for the social improvement of these people. Add to this the effect of the poolrooms or other places of similar character where deaf mutes congregate and you can see what can happen to that group of humanity for whom our Lord showed special care. This picture that I have drawn may seem entirely dark and dismal; it is in reality only so in part. The bright side is there too. The Church is adjusting itself to the needs of these people as she has done down the years with each new changing condition of society. And the Church to inspire undying courage in her priests repeats those consoling words of our Saviour—" As often as you have done it to one of these, My least brethren, you have done it to Me."

Let me offer the following suggestions that should be helpful in caring for the deaf mutes.

1. Establish more schools for them. After a canvas of any diocese the figures in most instances will warrant the building of a school for the deaf. In most cases the place would be the

episcopal city. The building should be constructed to accommodate day students from within the city and boarders from outside. Such a school should look after both the hard of hearing and the deaf mute children. With regard to the method to be used in teaching, two systems have been in use; namely, the combined method which includes lip-reading with its accompanying instruction in speech and manual instruction or the use of finger spelling and signs; and the strict oral method which excludes the use of signs. The Abbé de l'Epee, who first popularized the idea of educating the deaf, used the combined method of instruction. That was the method used in the schools in this country in the beginning and is still being used in some. But in the past generation this country has seen the rise of numerous public schools and they all use the strict oral method. In my opinion, the original method has the best results for the deaf mute children. The hard of hearing can learn by the strict oral method and in most cases do not need signs, though deaf mute children actually need the signs. In reality they are being taught in the strict oral schools by signs, because for them the lip-movement is a sign language on a small scale, a thought that the educators opposed to signs seem to forget. Where deaf mute children have to depend on the lip-movement alone, such ideas as True and False and Good and Bad can easily be misunderstood by them, whereas there can be no confusion where the sweeping gesture is made in the sign language. In teaching catechism to these young folks for the past ten years I would have found it well nigh impossible to get over to them such ideas as Creation, Soul, God and so many others that religion deals with, were it not for the use of signs. They need the signs and as soon as they are outside of their school building they take to signs in talking among themselves. Their instructors tell them that it is wrong to use the signs and seem to do everything in their official power to put a permanent ban on the sign language. In my opinion any training that excludes the sign language is not adequate to the needs of deaf mutes.

I have seen many of them grow to high school age before they had advanced very far in the grades and then noted that they were allowed to drop quietly out of school before graduation day, perhaps to save the school the embarrassment of

showing them off in the Commencement Exercises when they would be required to display the excellent results of their trainnig in lip-reading and speech. We do not blame a school for trying to maintain a high standard, but we do question the right of a school to push out deaf mute children who do not fit into an arbitrary system which is not adequate for their needs. One can see that there must be a study of the pros and cons in this matter and a weighing of the evidence before one undertakes to establish a school. From my observations, however, of the children in the schools and of their habit, later in life, of resorting almost exclusively to the sign language as the method of communication, I think that they should be taught to revere their language and to learn to sign it correctly.

Enough has been said about the make-up and method of the school. Now, just a word about the school as an influence in the lives of the deaf. In most cases it becomes a second home for these people, a center for them in their later years. In some instances the school becomes the benefactor of the deaf people in providing work for them in their trade shops. One can see how the Catholic deaf school can do much in solving the problem of unemployment and in generally making life more liveable for the deaf.

2. Where there is no Catholic school, parents should have the opportunity of sending their children to one of the Catholic boarding schools. In the Cleveland diocese those who wish a Catholic school training are sent to St. Rita's at Cincinnati, to St. Mary's at Buffalo, or to the De Paul Institute at Pittsburgh. The great majority here and elsewhere, however, attend the day schools in the various cities. The Catholic training of these must be taken care of. A priest in these localities must look after this. In Cleveland the local Board of Education permits the children to be instructed in religion during the regular school hours. One hour a week is allotted for this purpose. As the group must be divided into smaller units for effective training, the priest is assisted by seven seminarians and two sisters. The sixty-five Catholic children are given fairly intensive training. The priest prepares them for the reception of the sacraments and provides religious services. So many Catholic deaf children attend these public schools all over the country that, unless priests are appointed to look after them,

the vast majority of them will grow up without a knowledge of their faith and without the aid of the sacraments. Where the priest shows an interest in the children he will gain their friendship and, what is of more importance, he will preserve them strong in their faith. With the aid of the sisters and the proper facilities he can make the study of religion attractive by allowing them to enact Christmas plays or other religious dramas in pantomine. They will be deeply impressed and, at the same time, will be made alert to their own capabilities. Naturally shy and backward, they will get along better if some one shows them that they can actually do things. The priests can help them to help themselves.

3. Teach seminarians the sign language.

If the priest is to accomplish anything with deaf mutes he must first know their language. If the language were as difficult as Chinese we might say that it would be wrong to introduce it into the already heavy curriculum of the seminary, but when we consider that men of mediocre ability have gained a working knowledge of it, and that most of the signs are natural and almost self-explanatory, the study of it should not be burdensome to the seminarian.

An hour a week of the seminarian's time will give him a fair knowledge of the language in a year's time. Instructors can readily be obtained. In Cleveland, a Catholic deaf mute, engaged in the W.P.A. educational project of teaching the sign language at our church, has, as part of his work, the teaching of the seminarians. The priests of tomorrow, working throughout the diocese, will be able to instruct these poor people and advise them in the confessional in their own language. They will make them feel at home in church, where the sign language sermons might teach them the parables of Christ and stories of His love for afflicted humanity. Furthermore, priests will be available for looking after the instruction of the deaf children attending the oral schools in the various communities.

4. Form an organization for the deaf mutes.

At the central church for the deaf, where sermons and various instructions are given in the sign language, the priest can form an organization, the purpose of which will be the intellectual and social improvement of these people. St. Columbkille's Church in Cleveland for the past seven years has been

conducting services each month in the sign language, holding missions for the adults and retreats for the children, and with its organization has been carrying on meetings, socials and picnics, all for the purpose of helping the deaf morally and socially. Doubtless, where a similar set-up is practical in other cities, the deaf will respond favorably and will derive untold benefit. As most cities have civic agencies supported by public funds to look after the hard of hearing and other classes of afflicted people, it should not be a difficult matter to show that the deaf mute organization is rendering a service that is not being duplicated, and that it is therefore deserving of community support. With outside support, the priest in charge could do a great deal more with his organization for the welfare of the deaf.

I have endeavored throughout this discussion to give suggestions that I feel are practical and to the point. A more detailed treatment might prove of more value to the reader, but for fear that the important items might be lost in a maze of detail I have rather aimed at brevity for the sake of clearness and force. I have suggested the designation of centrally located churches for the hard of hearing and deaf mutes; the installation of earphones in the pews and confessional of such churches to bring religion to those with impaired hearing; the instruction of seminarians in the sign language so that later, as priests, they can preach to the deaf mutes; the establishment of Catholic schools where the hard of hearing and the deaf mutes can get the training that will prepare them for complete life; the establishment of organizations or agencies that will supplement the work of other agencies, or that will carry on the entire work in the absence of other agencies, for the welfare of the hard of hearing and the deaf mutes.

I conclude my remarks with the wish that our Bishops may be aided with the necessary means and sufficient workers to assist them in their earnest efforts in behalf of the hard of hearing and deaf mutes. The excellent work that they have done and are doing must go on, it must not fail. In their hands and with the support of their priests this work, so dear to the Heart of Christ, cannot fail.

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TEACHING THE BEATIFIC VISION.

IT IS often said today that our Catholic people, even those who have attended parish school and Catholic high school, do not have a Catholic philosophy of life. They know that their main purpose in life should be the salvation of their souls, but they feel that this aim or objective can be realized on the side, by avoiding mortal sin, attending Mass on Sunday, receiving Communion occasionally, etc., while they live the substance of their lives for earthly, creature goods.

One important reason for this attitude seems to be that in sermons and catechetical instructions Catholicism has been presented to the people as a series of doctrines to be believed and a set of regulations to be observed rather than as a life to be lived, as the enthusiastic pursuance of a most attractive ideal. We have spoken of the possession of God rather as an end the people *are obliged* to attain than as the supreme, all-embracing good, which of its own beauty and attractiveness calls up all the love of their hearts and all the energy of their wills. We have offered the people a negative rather than a positive approach to Catholicism: "If you do not avoid sin, you will go to hell." We have told the people that they should do all things out of love for God, but we have not shown them how God's attractiveness and goodness can quite reasonably be the one supreme motivating force in their normal human actions of every day and hour. We have explained to the faithful how the avoidance of sin and its occasions applies to each one of their ordinary daily actions, but we have not made clear to them how the desire to reach God can quite normally and sensibly motivate and inspire their eating and drinking, their work in the office or factory, their choice of a profession, their dancing and their bridge.

At the present time, earnest efforts are being made in many quarters to correct this tactical defect in our presentation of Catholicism.[1] If we are to achieve success in our efforts to put over a positive Catholic outlook on life, we must lay more

[1] Among the many recent works that make for a positive view of Catholicism might be indicated: F. J. Sheed, *A Map of Life*; the works of Raoul Plus, S.J.; Daniel Lord, S.J., *The Guidance of Youth*; also "The Philosophy of Life of Catholics and the Catholic Philosophy of Life" in THE ECCLESIASTICAL REVIEW, February, 1940.

stress on the doctrine of the Beatific Vision. Just as the doctrine of the eternal punishment of hell is the entering wedge for the negative Catholic aproach to life's problems,[2] so the doctrine of the Beatific Vision is the keystone to the arch of a positive Catholic philosophy of life. The Beatific Vision is *the one* positive reason why we are Catholics and embrace the obligations and difficulties involved in living a good Catholic life.

The doctrine of the Beatific Vision is, from man's point of view, the most important truth that God has revealed to us. This may, I think, be easily seen from the fact that it is simply the clear declaration of the one truth (supernatural reward) belief in which, all theologians agree, is absolutely necessary for salvation. It is true that all theologians assert that we must believe in the existence of God, but the existence of God is fundamentally a truth of the natural order, and it is, at any rate, included in the belief that God has destined us to a supernatural reward—the possession of Himself.[3] G. K. Chesterton declares in his *The Everlasting Man* that the doctrine of the Incarnation " is the one great startling statement that man has made since he spoke his first articulate word, instead of barking like a dog." [4] Chesterton goes on to say, equivalently at least, that the doctrine of the Incarnation is the Gospel: that it alone is *good news,* because it alone is really *news.*[5] Now, there is much truth in the great logician's striking thought; but it seems to me that the real *good* news is not so much that God has become man but that by becoming man God has once more made it possible for mankind to be united to God. That God became man means so very much to us because the God-Man obtained for us a share in the life of God, in His knowledge and love of Himself. The real *good* news for us is the doctrine of the Beatific Vision.

It is this possibility of attaining to the possession of God Himself that constitutes the supernatural order, and differ-

[2] Be it well understood that, while we seek to popularize a more positive, generous and dynamic viewpoint, we do not question the solidity and practical utility of the fear of hell and the fear of sin as leading to hell.

[3] Christian Pesch, S.J., *Praelectiones Dogmaticae, De Viritutibus Theologicis,* Tomus VIII[5], n. 442; cf. also THE ECCLESIASTICAL REVIEW, February, 1940, p. 174.

[4] P. 335.

[5] *Op. cit.,* p. 337. The italics are mine.

entiates it from the natural order. It is this belief that God is man's last end that distinguishes the Christian from the pagan. In the natural order, the pagan—even the good pagan—would live not for God, but both in this world and in the next, for created goods—according to right reason, of course, and according to the laws of God. It is true that many theologians state that God is the last end of man in the natural order, but they really mean—as some of them explicitly declare [6]—abstract knowledge concerning God or God known analogically. Now, this abstract knowledge about God is not really God Himself; nor is it a last end in the full sense of the word, because a last end, properly so-called, is that which is desired for its own sake, and for the sake of which everything else is desired. Even if a man were to obtain—in a "Limbo" of natural happiness—a very profound knowledge concerning God, he might still desire friends, football games, Coca Cola, and ice cream cones for their own sake and not just for love of God, known in this abstract manner. But when we attain to the sight and possession of God Himself in heaven, we shall find in Him the full satisfaction of all our desires. We shall, it is true, love our friends and various created goods, but only as reflexions of the attractiveness of God. Even here on earth, a man who believes that it has been made possible for him to attain to the possession of God in heaven—such a man, even here on earth, should seek created goods only as a means to reach God and should love them only as reflexions of that Infinite Beauty which he hopes in due time to possess. The Beatific Vision is what differentiates the supernatural order from the natural order; belief in the Beatific Vision distinguishes the Christian from the pagan. The Beatific Vision is the heart of a positive, dynamic Catholic outlook on life.

We have always realized to some extent the practical importance of the thought of the Beatific Vision. There is no question (and answer) in the Baltimore Catechism better known by our Catholic children than question six of the first lesson: "Question: Why did God make you? Answer: God made me to know Him, to love Him, and to serve Him in this world,

[6] Billuart, *Cursus Theologiae, Tractatus de Gratia*, Diss. II, Praeambula, Art. I, § I, n. 4. Garrigou-Lagrange, *Dieu* (4), pp. 283 and 307.

and to be happy with Him forever in the next." [7] But explanations of this question and answer have tended to dwell almost exclusively upon our duties, the means of getting to heaven: to know God, to love Him and to serve Him in this world. Or if the attractiveness of heaven has been occasionally presented at some length, while it was stated that the principal joy of heaven is the possession of God, the teacher's description and explanation dealt mainly with the secondary joys of heaven, because they seemed easier to explain and, perhaps, more attractive.

It is, however, only the possession of God which makes the other joys of heaven supernatural and which gives unity and meaning to our whole Catholic life. Without some understanding of the Beatific Vision there can be no coherent, intelligible Catholic philosophy of life. It is difficult, indeed, to explain the intrinsic nature of the Beatific Vision in a concrete manner that will bring it within the grasp and appreciation of the general run of people. Experience, however, and the assurance of other teachers convince me that it is not at all impossible. F. J. Sheed, founder of the Catholic Evidence Guild in England, who has had wide experience in addressing all types of audiences on religious subjects, declared some years ago in a public address at the Catholic University of America that of all individual religious topics, the most popular with the people is precisely the Beatific Vision. In *Catholic Evidence Training Outlines,* of which Mr. Sheed is co-author, we read, " After a very short time, it is nearly always found that three themes single themselves out as gripping the crowd beyond all others: . . . (c) The Supernatural life and the Beatific Vision. It is usually found that this becomes the backbone of the whole presentation of Catholicism. The crowd is quite fascinated with what may be called the sheer ' mechanism ' of the supernatural life in the soul here and hereafter." [8] Again, in the training outline on Heaven: " Explain the supernatural order: give them (the crowd) [9] some notion of the Beatific Vision: make them realize that this is a gift far above our nature. . . . Given patience, it is quite possible to make the crowd grasp

[7] To indicate clearly that it is question of the supernatural, not the natural, end of man, the question should perhaps read: " Why did God make you and *elevate* you to the supernatural order? "

[8] Third Edition, pp. 20-21.

[9] Explanatory parentheses are my own.

the difference between this direct knowledge (the Beatific Vision) and the knowledge (of God) natural to man."[10]

For the assistance of those who may be desirous of learning more themselves about the nature of the Beatific Vision and who may be willing to attempt a presentation of this inspiring doctrine to others, I offer here a draft of a Christian doctrine lesson on this subject. This draft or digest deals uniquely with the *nature* of the Beatific Vision. Distinct preliminary lessons might well be given on the *foundation* in Scripture and Tradition for our belief in the Beatific Vision and on the strictly *supernatural character* of this possession of God, i.e. that (and how) it differs from natural knowledge *about* God and that we could neither obtain nor merit the Beatific Vision without elevation by the grace of God.[11]

The lesson here drafted is planned for high school and college students. Grammar school pupils will not grasp all that is presented therein, but they can be led gradually according to their years and intelligence along the road to a fuller understanding and appreciation of this central mystery of the Catholic Faith. With little children we shall have to insist more upon the way to get to heaven—upon "knowing, loving, and serving God in this world." With those who are older, especially in high school and after, we may lay greater stress upon the nature of the possession of God—upon "being happy with him forever in heaven."

The method followed in this lesson-draft is the method recommended by the Confraternity of Christian Doctrine of the Archdiocese of New Orleans. It consists of five main steps: 1) Exploration (discover what the pupil already knows about the subject and awaken interest); 2) Presentation (tell an apposite story); 3) Explanation (draw the doctrine from the story; develop and clarify the doctrine); 4) Assimilation (see that the pupil understands the doctrine, makes the doctrine his own intellectually); 5) Practical Application (assist the pupil to live the doctrine, to make it part and parcel of his daily thought and action).

[10] *Op. cit.*, p. 186.

[11] On these subjects consult manuals of Theology, for example Pohle-Preuss, *God: His Knowability, Essence and Attributes* (4), p. 80, and *Eschatology* (3), p. 28; *Notes of the New Orleans Archdiocesan Normal School for Catechists: The Foundations of Catholic Moral*, obtainable at the office of the Archdiocesan Director, 2916 Paris Avenue, New Orleans, Louisiana.

Lesson on the Nature of the Beatific Vision

1. EXPLORATION

The class would open with an examination into what the students already know on the subject that is to be treated. I should ask: When we say that we shall see God in heaven, does that mean that we shall see Jesus in His humanity? Will the sight of Christ as man, in His human body, constitute our eternal happiness? The answer is no. While the sight of our Lord's humanity will make us very happy, it is not this that constitutes the Beatific Vision; this is not what makes heaven heaven. After all, Christ's humanity, while very perfect, is far inferior to His divinity. I have been surprised to find that many Catholics have the idea that it is the sight of the humanity of Christ that constitutes the vision of God in heaven.

Then I might ask: Well, if it is the vision of the Blessed Trinity, Father, Son, and Holy Ghost, that we shall see in heaven and in the sight of which we shall be eternally happy, shall we see God with our eyes—our bodily eyes? Most Catholic children know the answer to this question, because they have learned from their catechism that God is a spirit and cannot be seen with bodily eyes. We shall see God with our mind. But immediately there arises the objection that seeing God with our mind does not seem to constitute a very intimate union with Him. It seems abstract and unreal to us. When we think of possessing someone, we imagine ourselves putting our arms around him, drawing him close to ourselves. It will be our endeavor in this class to see that our union with God in the Beatific Vision is the most intimate form of possession.

2. PRESENTATION

The story is told of a very beautiful princess, the fame of whose loveliness and attractiveness had spread throughout the courts of Europe. The king, her father, agreed to grant her hand to a young prince who had never seen the maiden, but who was attracted by the fame of her beauty. He came to the castle in which she dwelt, so the story goes, but he was told that he would not be permitted to see the princess before the day of their wedding. He could see only her reflexion in the mirrors of the palace as she passed near him. These mirrors

were like the mirrors in the hall of mirrors at parks and places of amusement—mirrors that twist the human form, making you fat or thin, too tall or too short. The mirrors in this palace did not allow the young prince to see the full beauty of the princess. They would always twist one part of her body or another out of true shape and proportion. But at times he would catch just a glimpse of the beauty of her face, and he was carried away with admiration and love.

3. EXPLANATION

Now, the reflexion of the beauty of the princess in these imperfect mirrors is something like the reflexion of God in the created things we see about us. The rose represents God in some way, but very imperfectly. The sunset reflects the beauty of God, but only in a partial, deficient manner. Lovely people are reflexions of the attractiveness of Him who made them, but they too fall far short of the divine perfections. Nothing created can represent God as He really is. No thought of ours, no matter how perfect it might be, no matter how many years we might endeavor to elaborate on it, no thought of ours could possibly approach an adequate representation of God. God is infinite, being itself; while our thought, all created thought, is limited and imperfect. Therefore, if in heaven we are to see God as He is, we are not going to think a thought about God; we are going to think God! God is going to take the place in our minds of our own thought.

But that you may understand more clearly just what it means to think God, and that you may appreciate the wonder and the marvel of it all, let us propose an objection to ourselves—an objection that frequently comes to people's minds when they think of the Beatific Vision. Will seeing God—or, as I have put it, thinking God—really be possessing Him? To possess a thing means to have a right to it; and over and above this right, implies union with it. As the union becomes closer, the possession grows more intimate. Thus, a rich uncle of yours may have died and left you a dude ranch in Texas worth several million dollars. You have a right to that ranch; you possess it; but your possession of it is not particularly intimate since you are several thousand miles away. I have a fifty-cent piece in my hand. I have a right to it; it is mine. My possession of it

is more intimate than your possession of the ranch. If a husband has his arms around his wife, that is a still more intimate possession. He has a right to her, and he has her in his arms. This we should consider the most intimate form of possession.

We are inclined to think of bodily union, but scholastic philosophers tell us—and after a little reflexion we can see for ourselves—that the union between the mind thinking and its thought is far more intimate than any bodily union, more intimate even than the union between the soul and the body.[12]

If you wish to understand and see just how intimate is the union between the mind and its thought, pay careful attention to what I am now about to say. As far as our conscious existence is concerned, *we are at any one moment what we are thinking.* If you are thinking only of a tree, you are for that space of time the thought of a tree. If you are thinking of a rhinoceros, you are for that time the thought of a rhinoceros.

That this fact may be rightly understood, notice that I do not say you are a rhinoceros or a tree, but the thought of a rhinoceros or a tree. This implies a distinction between mediate and immediate knowledge or perception. When you look at a piano with your eyes, do you see the piano or the image of the piano—something that looks like the piano? You will answer that you see the piano itself. When you think about a piano, do you think a piano, or do you think a thought about a piano? Do you know the piano in itself, or in a mental idea of a piano which you form in your mind? Do you see the difference between sense knowledge and intellectual knowledge? Your senses immediately perceive their object, while the intellect perceives this same object in a thought which it forms in itself. Since, therefore, you do not *think* a tree but the thought of a tree, you *are* not a tree, but the thought of a tree.

Now, when I say that while you are thinking about a tree you *are* the thought of a tree, I do not mean that you are *physically* the thought of a tree, that you lose your human character and become just a tree; but I mean that so far as your consciousness is concerned—so far as your awareness is concerned—you are what you are thinking. Your whole life, insofar as it means anything to you at any determined time,

[12] Gredt, *Elementa Philosophiae*, Vol. I, 1925, § 466.

is what you are thinking (or feeling or perceiving, etc.). If you have all that would physiologically constitute a toothache, but because you are distracted you do not experience the pang, that toothache is for the present moment not a part of your life. It is capable of entering into your life in the near future, but so long as you are not thinking of it, it is outside your conscious life—outside, therefore, the life that means anything to you at the present moment. Generally we concentrate most of our attention at any given time on one or two things, but meanwhile there exists a sort of rim of consciousness in which we are aware of many other ideas and influences. But, if we could have a thought of just one thing in our mind to the exclusion of all else, our whole conscious life would be for that period that particular thought. Thus, for example, if you have a very bad headache—a sinus headache—so that you can think of nothing else, you are, for a time, just one big thought of a headache.[13] If you have your arms around the person whom you love above all others in this world, this intimate embrace does not really enter into your life (your conscious life) except insofar as you are aware of it. Our whole conscious life is—we are (not physically but psychologically, consciously, or as the Scholastics say, *intentionaliter*)—at any one moment what we are thinking (feeling, perceiving).

Now, in the Beatific Vision, as I have already explained, we shall not think just a thought about God but we shall think God, because no created thought, no matter how perfect it might be, could represent God as He is. If in heaven we should have only far more perfect ideas about God than we have on earth, without an immediate perception of God Himself, we should never really know God as He is. There would be no Beatific Vision. If then, as Revelation teaches us, we are in heaven to know God as He is in Himself, if further we are to see God not with our eyes but with our mind, it is necessary that God Himself take the place of our very thought. He will

[13] We may rightly say that in this case you would be not only the thought of a headache but just one big headache, because you are not only thinking about the headache but you have, and in a sense *are* the ache (a sense perception). While throughout this lesson on the Beatific Vision we speak rather of thought than of sense perception, we do want it understood that a person *is*—in the sense we are propounding—not only what he is thinking, but also what he is perceiving. In a class, this further clarification might perhaps be made only at the end of the Explanation, in answer to the students' inquiries.

not take the place of our act of thinking, but He will take the place of our idea, of our concept, of our thought. We shall not think a thought about God, but we shall think God. We shall be psychologically—*intentionaliter*—God!

I need hardly digress here to impress upon you how surpassingly beautiful, and attractive, and lovable God is when He is known in His own perfection. He it is who created and formed out of nothing all that is lovely, all that is beautiful, noble and desirable in this world. Surely He is infinitely more beautiful, infinitely more sublime, infinitely more amiable than these works of His hands. Consider the sweetest, the most enchanting Madonna of Raphael, contemplate the Pieta or the Moses of Michelangelo; conjure up before your mind the massive, lofty grandeur of the Rocky Mountains, the silent, alluring mystery of the deep and trackless forest, the genial, verdant freshness of luxurious valleys and gurgling brooks. Think upon the person you love above all others in this world. Contemplate the goodness of a pure and noble soul reflected in the beauty of a flawlessly fashioned body. If the creature can be so lovely, how surpassingly beautiful must the Creator be. Indeed, God whom we shall see is not only beautiful and good: He is Goodness and Beauty itself.

If, now, we are at any one moment what we are thinking, and if in the Beatific Vision we shall think God Himself for all eternity, how surpassingly, how unspeakably wonderful must heaven be! In the Beatific Vision we shall, indeed, in a very true sense, become God; the all-beautiful God will be our whole conscious life. We Catholics are not pantheists—we do not say that we shall lose our own physical reality, our own human personality, in being transformed into God; we are not pantheists, but we might be said to be, in a way, the next thing to pantheists. We do say that in the Beatific Vision God will be, in a very real sense, our whole conscious existence. *Intentionaliter,* that is, insofar as our consciousness, our awareness goes, we shall think, we shall be God. This is the most intimate union possible, next to unity itself. This is the Divine embrace of which St. Augustine speaks when, in his Confessions [14] he says with reference to consecrated virginity, whose beauty he realized

[14] Book II, Chapter 2.

too late, ". . . cut off for the sake of the Kingdom of Heaven (Matt. 19: 12), I would, more fortunate, await Thy embraces" (the embraces of God—the Beatific Vision).

What joy and happiness must flood the soul from this intimate possession of Infinite Goodness itself! We are overwhelmed with the beauty and goodness of God into whom our life has been, as it were, absorbed, into whom we have been transformed. Well does the Psalmist say of those who attain this supreme happiness, "They shall be inebriated with the plenty of Thy house, and Thou shalt make them drink of the torrent of Thy pleasure." [15]

This sublime happiness of the soul will be shared by the glorified body. Surely God, who created our sensible nature, can satisfy it by some share in the soul's possession of Himself. That it is possible for the sensible element in man to share in the joy of the spirit is indicated by one of the greatest mystics of the Church, St. John of the Cross. Speaking of supernatural mystical graces experienced in this life, he says, "The abundance of these graces and of these spiritual tendernesses is extended even to the body, and penetrates into the very marrow of the bones, which seem to say to Him (God) in the language of David, 'Lord, who is like to Thee?' (Ps. 34, v. 10)." [16] David, in another place, declares, "My heart and my flesh have rejoiced in the living God." [17] St. Paul briefly describes this spiritual condition of the resurrected body in I Corinthians, Chapter 15, verse 42 and following.

In the most intense form of sensible earthly enjoyment the soul is almost wholly engrossed in the pleasure of the body. In this supreme heavenly happiness, the body will be in some way spiritualized and absorbed in the happiness of the soul. Man will finally experience the perfect coordination of all his powers, and realize complete unity within himself through the absorption of his whole nature in God.

When we have meditated deeply upon the riches of perfection and happiness which we can even now perceive to be contained in the Beatific Vision, we understand to some extent what St. Paul must have had in mind when he cried out, "Eye

[15] Psalm 35: 9.
[16] *The Living Flame of Love*, II, 4.
[17] Psalm 83: 2.

hath not seen nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." [18]

4. ASSIMILATION

Here, in a regular class, we should devote considerable time to the fourth step in our catechetical method, which we call assimilation. Various questions are put to the students concerning the explanation of the Beatific Vision which has just been given. Members of the class are asked to repeat the explanation in whole or in part. Necessary corrections are made. The students are encouraged to propose questions and objections to the teacher. Thus should we endeavor to clear up points that still remain vague, and to guarantee the students a more enduring grasp and a deeper appreciation of the Beatific Vision.

5. PRACTICAL APPLICATION

Since catechizing is the art not only of giving our students an understanding of revealed truths, but of inspiring them also to live their lives in accordance with these principles, we should endeavor to bring our students to perceive and accept the practical implications of the doctrines they get to understand more clearly. Since, moreover, convictions are more powerful insofar as they are here and now active, we should try to induce the students not merely to make vague resolutions for the future, but to perform here and now, at least some definite little action, as a result of the new light they derive from our classes.

We might, therefore, ask the boys and girls before they return home to pay a little visit to our Lord in the Blessed Sacrament at the parish church, and ask Him very fervently to help them realize that the possession of God is the one purpose of their lives. "The Baltimore Catechism," we might say, "asks the question: 'Why did God make you?' It answers, 'God made me to know Him, to love Him, and to serve Him in this world, and to be (that I may be) happy with Him forever in the next.' Tell our Blessed Lord that you realize that this is not only *one* of the reasons why God made you, not even just the most important reason why God made you, but the *only*

[18] I Cor. 2: 9.

reason; that all other things that you do, all other purposes for which you strive are desirable only insofar as they serve to bring you to the possession of God. Tell our Blessed Lord that you realize now that it was really something worthwhile that brought Him down from heaven, and inspired Him to give His life upon the cross. He did all this that we might attain to the possession of God—to the Beatific Vision. Tell our Blessed Lord that you will endeavor to be so taken up with the idea that you are living for heaven alone that should someone meet you on the street one of these days when you are going to the store for mother and ask you, 'Where are you going?' you will answer quite naturally, without reflecting, 'I'm going to heaven!' Then, catching yourself, 'Oh, I mean I'm going to the store; but that is, after all, just a step on the road to heaven.'"

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PIUS XI'S NEW SOCIAL ORDER AND AGRICULTURE.

In the statement of the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, issued on Ash Wednesday of 1940, there is an unusually clear-cut distinction between kinds of social orders or economic systems, namely, individualism, collectivism and a " via media " between these two extremes.

The first, or individualism calls for a do-nothing government insofar as industry is concerned. The term *laissez-faire* is commonly applied to this system. Business and industry should be given free rein. Government should not interfere. It should exert no restraining influence. This is the system that has characterized the United States for one hundred and fifty years and more. It is the system that has given us unbelievable extremes of riches and poverty. It is the system that has given us the plague of underconsumption in the midst of superabundant production. It is the system that has given us a highly dangerous and more harmful concentration of wealth.

Collectivism, at the other extreme, is a system under which the government, instead of doing nothing, seeks to do everything. Under this system, either all property, as in pure communism, or at least all productive property, as in socialism, is owned and controlled by the government. This is a system that implies absolutism, inefficiency, bureaucracy, and inevitably leads to a crushing of fundamental human rights.

The " via media " of which the Bishops speak in their pronouncement is the new social order that forms the core of the Encyclical, *Quadragesimo Anno,* of Pope Pius XI. It is commonly referred to as the occupational or vocational group system. It leans neither toward individualism nor toward collectivism but calls for a co-partnership between economic groups and the

government. The government is assigned a definite place in economic life. It is not told to leave hands off of industry. At the same time it is not expected to do everything. It is to leave the vast field of details of economic life to be carried out by social or economic groups.

Referring to the two extreme systems, individualism and collectivism, the Bishops speak of them as follows in their pronouncement: " The one attitude (the individualistic) is espoused by those who reject any and every kind of economic planning and organization. . . . They (the individualists) are liberal only to the extent that they wish to be liberated from all social responsibility. They call it free enterprise but the freedom is for those who possess great resources and dominating strength rather than for the weak or those who depend simply on their own labor for their well-being. . . . If there is to be any social planning, they will do it themselves without the collaboration of labor, consumers or the government. . . .

" The second group (the collectivists) reject totally this attitude of the individualists and rush to the opposite extreme. These later desire to socialize all resources or establish a state collectivity. . . . This system would ignore human nature and human rights as flagrantly as the afore-mentioned group of individualists. In fact, experience indicates that where this system has been tried human beings are victimized in a manner and to an extent even more disastrous. Persecution is the logical and inevitable result of such economic dictatorship."

Regarding the vocational groups—or the guilds, as they are sometimes called—the Bishops have this to say: " They are autonomous, embrace whole industries and professions, are federated with other constituent groups, possess the right of free organization, assembly and vote and (that) they should dedicate themselves to the common good and with governmental protection and assistance function in the establishment of justice and the general welfare in economic life."

More specifically on the State's place in this system the Bishops write: " The State cannot do all things nor may we hope for salvation from its intervention alone. The State however cannot be relegated to the position of a mere policeman or umpire. It has the responsibility of providing for the common good . . ." And a bit further on: " The State . . . and the existing free

organization of economic life should prepare the way for the ideal type of vocational groups or that same cooperative economic system of which the Pope so frequently speaks, which he so ardently desired to see realized and toward which rightly conducted activities of these organizations can lead."

Pope Pius's own words on this subject of the State's place in economic life are that it is to be one of " directing, watching, stimulating and restraining, as circumstances suggest or necessity demands."

Briefly and to the point the authors of the popular booklet of the Social Action Department of the National Catholic Welfare Conference—*Organized Social Justice*—state on the same score: " Government should have power not only to prevent wrong but to be a positive agent in promoting the common welfare."

In this new system, then, there are two very important elements—economic groups and government. The groups are to be autonomous or self-governing, and are to work closely with the government. Or, as the system is described in *Organized Social Justice*: " A right social order is a partnership for the common good between government—federal, state and city—and the self-governing, democratically organized membership of the industries, of farming, of trade and of the professions. In the proper functioning of economic life the immediate responsibility rests upon the people. . . ."

Our question here is whether anything has been done in the field of agriculture toward establishing such a vocational group system. An examination of the situation seems decidedly to elicit an affirmative answer. It is of course common knowledge that during the first days of the so-called New Deal the Federal Government veered rather definitely from the old road of *laissez-faire* or rugged individualism. With one program after another it invaded the field of economic life. One might even be tempted to say that in the emergency it veered toward collectivism; that it tried to do everything. But this was not to last. In fact with the demise of the NRA industry went back in no small measure to its former heyday of " do as you please." But in agriculture it was not the same. In spite of an adverse court decision the AAA retained much of its vitality. Moreover, it led the way in providing democratic institutions in an effort to establish a self-governing group system among the

farmers. Faced with the alternatives of handling all matters of policy and administration through a horde of government agents and calling upon the farmers themselves to participate actively in shaping policies and administering programs those in charge of our agricultural activities chose the latter way.

The first and perhaps the most important step toward this end was the formation of the so-called County Agricultural Conservation Associations, set up under federal auspices to cooperate in the administration of the Triple-A program. It was essentially a scheme for farmer participation in the programs launched in their behalf. All farmers who participate in the farm program are members of their local County Agricultural Conservation Association. The purpose of these associations is, according to the Articles of Association, " to cooperate with the Secretary of Agriculture in carrying out the provisions of various farm legislative measures." This arrangement results in a partnership between the government and the farm groups. The activities of the associations merge in the function of the administration to such an extent that it is quite impossible at times to draw the exact line between the two. Among other things this set-up provides the farmer with a legitimate channel to bring his influence to bear upon the government in his own behalf. The Grange, the Farmers' Union, and other privately organized farm groups do not have such a channel.

The County Agricultural Conservation Association really has active responsibility for the local administration of the AAA program. Farmers rather than government agents do the work. This is accomplished through elected county committees. Each Conservation Association has its Committee. The members of this committee are chosen by delegates who are elected in the various communities of the county by the farmer-members and sent to a county convention for this purpose. These committees do some very important things—things that often touch the pocketbooks of the members' farmer-neighbors. Thus, they determine farm acreage allotments. They certify a farmer's eligibility for benefit payments, and check on compliance with the provisions of the adjustment program. They conduct hearings and investigations. They assist in educational programs by making available to farmer-members authorized information with respect to programs. Perhaps even better does one see the

unique relationship between this group and the government in the manner in which administrative expenses are paid. In a sense the committee directly taxes the farmers. It does this by making pro rata deductions from their benefit payments to cover the expense of the County Association's office and the per diem allowances to the committee members.

Further evidence of a vocational group system for agriculture is seen in the so-called County Planning Councils. With the reorganization of the Department of Agriculture in the spring of 1939 provision for county planning was made and the activity placed under the Bureau of Agricultural Economics. Several hundred Planning Councils were soon in operation, and it is contemplated projecting them into each of the 3,000-odd counties of the United States. The scope of their activity is wider than that of the Conservation Associations. The members consider the needs of the county in relation to the various national programs active there—the Farm Security Administration, the Works Progress Administration, Social Security, Public Health, etc. They seek to bring about intelligent coordination and team work, to avoid duplication and working at cross-purposes. While these Planning Councils are composed mainly of farmers, non-voting membership is extended to representatives of various agencies operating in the county.

The extent to which the farmers themselves may participate through their Conservation Associations and Planning Councils in the carrying out of the various farm programs becomes even clearer from an examination of the various democratic devices that are provided. For example, there is the farm referendum. Thus, under the Agricultural Adjustment Act, when supplies of specific commodities reach certain high levels, marketing quotas are announced and referenda held to determine whether or not a two-thirds majority of farmers voting in each referendum favor the quota. Should less than two-thirds of the farmers vote in favor of the proposed quota, restrictions are not enforced. This really implies that the farmers themselves by secret ballot determine whether or not the provisions of an act of Congress are to be made effective. Incidentally, the farms in this instance cast their ballots, not as members of a political unit, but as members of a functional group.

Then there is the democratic device of the recall. While there may be some question whether this device is actually provided for, it has as a matter of fact been made use of by the farmers. Members of committees have in some instances been dropped. The procedure used in doing this was for the regularly elected delegates to meet in a special convention and make another selection. It might be added, however, that occasions for using the recall should hardly be frequent since elections of committees are held annually, thereby providing relatively frequent opportunity for dropping any undesirable members.

Again, the right of appeal from decisions made by the committees is provided for. For example, if a farmer feels that his allotment is too low, or if he objects to a required farm practice or to the base established for his farm, he has the right to appeal from the County Committee to the State Committee, both of which consist in the main of farmers. An appeal may even be carried to the Triple-A headquarters in Washington.

One can readily see in all this something in the nature of a self-governing economic group system for the American farmer. Democratizing institutions are provided by means of which he can participate actively in the formation of agricultural policies and in the administration of public programs. While the government may rightly be said to play a considerable part insofar as leadership is concerned, the farm group itself has genuine power of action, if only it chooses to exert itself and use it.

In this arrangement, therefore, one finds neither the elements of a totalitarian or collectivist organization which fails to protect the rights of the individual against encroachment by the State, nor the components of an individualistic society which, rejecting the need of both functional group and government, fails to protect the individual's rights against domination by powerful economic interests. Rather does one find a definite step toward a *via media* between these two extremes, a co-partnership between government and group that respects the rights of the individual and at the same time provides sufficient integrating and coordinating power to insure the attainment of the end of economic life.

This development in the field of American agriculture may well be watched with interest by all who are sincerely desirous of seeing the ideal of the New Social Order suggested by Pius XI

and repeatedly urged by our Bishops, carried over into practice in American life. American industry to date has little to show by way of similar development.

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THE PRIEST AT HIGH MASS.

I once attended a series of devotions at a church where the services were conducted by some thirty priests. It would not be too great an exaggeration to say that the oration at Benediction was sung in as many different ways. It is true, of course, that the priest's singing at a liturgical function is only a secondary, external part of the rite, that it is what he sings, and what he means as he sings it, that really matters. There were more important things in the seminary than instruction in plain chant. Many have had little opportunity to learn and practise the correct principles, one can almost call them rubrics, that govern the chant at the altar. Again, time may have taken its toll in bad habits that have been acquired as the principles were forgotten. To make some steps toward uniformity, it might help priests to review the principles that govern their part in the singing of the Mass, either to confirm those in the right, or to give to those in the wrong some system of checking up their unconscious errors. It is just as easy to do it the right way as the wrong, and more in keeping with the spirit of the Church's liturgy. While there are three styles of chant which one may use at the altar, it is better to confine oneself to the generally accepted style in this country, and use only what is consistent with it. I shall try to convey some idea of the different tunes by means of the DO-RE-MI system, which all must have learned from their grammar school days up. As a last resort, the organist can be of help in picking out the tunes in a suitable key.

Let us take the matter of orations first. One learned long ago that there were three classes of tunes for singing orations, which are called ferial, semi-ferial, and festal. Nothing can be more simple than the ferial, for there is never any change in pitch. Take one note and stay there through the body of the oration and right through the conclusion, pausing and length-

ening where the sense requires. This type of chant is used for all orations and postcommunions in Ferial, Votive (non-solemn), and Requiem Masses.

What we call the semi-ferial tone is almost like the ferial—straight through on the same pitch, except at the end. At the end of the body of the oration, and at the end of the conclusion, drop your voice a tone and a half, that is, from DO to LA. This is the proper tune for the oration after the Asperges, after litanies (for instance, at Forty Hours), the orations at the blessing of candles, ashes, and olives, and, note well, the oration at Benediction. The same change from DO to LA occurs at the end of versicles, for instance, the first two after the Asperges, the *Panem de coelo* at Benediction, the versicle at the Invoking of the Holy Ghost, etc.

DO DO DO DO DO DO DO (LA) LA.
mi – se – ri – cor – di – am tu —— am.
in hoc ha – bi – ta –cu– lo.
Do – mi – num no —— strum.

The tone that is sung most often for the oration happens to be the hardest one. It is called the festal tone. Now if you will look at an oration in the Missal, you will usually see a colon near the beginning. Look again and you might find after it a semi-colon, or perhaps a comma (though sometimes the oration is too short for either of these). They serve as guides for the simple changes in this festal tone. There are two changes in pitch, one fancy, one plain. The fancy change (called the metrum) consists of the notes DO TI LA DO DO and occurs at the colon. The difficulty arises in finding the syllable on which to change from DO to TI. Here is the method: find the last accent (marked in the Missal for words of three syllables or more) before the colon, count back two more syllables, and change from DO to TI on that syllable.

DO DO TI LA DO DO DO
quae – *su* – mus Do – mi – ne:
om – ni – *po* – tens De – us:

The plain change (called a flexa) is on the melody DO-TI. This occurs at the next semicolon, or comma, or may even be left out if there is no further punctuation. The change is always

made on absolutely the last syllable before the punctuation. After the flexa, go straight back to the DO you have just left—many priests do not. At the end of the body of the oration, do not change pitch. Start the conclusion on the same note. In the body of the oration the metrum was first, the flexa second. But in the conclusion they are reversed, the DO-TI comes first, then the DO-TI-LA-DO-DO. The festal tone is used at the orations and post-communions of all Masses except Ferials, Votives (non-solemn), and Requiems.

Before leaving the orations, remember once and for all that there is never any change in pitch on the *Dominus vobiscum* nor on the *Oremus* at the ordinary Sunday or weekday Mass. Keep the same level tone always.

The Epistle at a High Mass is usually read by the celebrant where there is no Lector in surplice to chant it; at a Solemn Mass, it is chanted by the subdeacon. This chanting is done on the same *musical* tone throughout, with no change. An exception to this unchanging tone is made for questions in the body of the Epistle, not at the end. The rules for singing questions, which apply both to Epistle and Gospel, are very simple once their anatomy is clearly seen. You are singing along on DO and a question mark looms up. After the last punctuation before the question mark, drop a half tone from DO to TI and stay there until the third syllable before the end of the question. Then take another dip down to LA for this third last syllable, go back up to the same TI for the second last syllable, repeat that TI on the last syllable and slide into DO, so that there will be two notes for the last syllable. Sometimes, however, the last punctuation before the question mark does not give you enough syllables to go through the above formula. If only three syllables remain, then change from DO all the way to LA and follow up with TI TI-DO. If only two syllables are left, drop only to TI and come up on the last as usual—TI-DO. Finally, if the question consists of a one syllable word, drop only to TI and come up to DO. It sounds complicated, but perhaps the following schema will clear up the theory:

DO	DO	DO	TI	LA	TI	TI-DO.
re –	spon –	dit:	quid	vis	fi – li	——?
"		:		quam –	ob – rem	—?
"		:			sed quid	—?
"		:				quae—?

In a series of questions, apply the very same rules, considering each time only the number of syllables between the question marks.

The Gospel is sung by the celebrant at a High Mass, by the deacon at a Solemn Mass. Questions are sung as above. The *Dominus vobiscum* is chanted with no change in pitch. In the *Sequentia* and in the body of the Gospel a change is made from DO to LA, then back to DO. Here is an absolute rule: the change is always made on the fourth syllable from the period. For example:

DO DO LA DO DO DO.
se – cun – dum Mat – thae – um.
se – cun – dum Lu – cam.
re – demp – ti – o ves – tra.

The ending of the Gospel has a different melody. The tune here is always DO (LA-TI-DO) DO DO, with the three notes LA-TI-DO on one syllable. Hold the LA a little longer than the others, as a resting place before you start the climb up to DO. The change occurs on the second accent from the end. Here is the rule: find the last accent, count back two more syllables. If the second syllable is in the same word (VO-lun-TA-tis.), or is itself a word accent (TU-am AN-te te.), or is a word of one syllable (NON trans-I-bunt.), you have arrived at the place of change. If not, go back until you come to a word accent (NO-mi-ne DO-mi-ni.).

DO DO DO DO DO DO (LA-TI-DO) DO DO DO.
ver – ba au – tem me – a non——— trans – i – bunt.

Intonations are a bit more difficult. Usually the notes are before you as you sing, or you can glance at them beforehand in the Missal. All of them are sung very evenly and on one breath, if possible.

(SOL-LA) (DO-TI-LA) (TI-DO) RE.
A—— ——sper—— ges—— me.

(SOL-LA) (LA-FA LA-SOL) (SOL-LA-SOL) SOL.
Vi—— di——— a——— quam.

The Missal (in the part *Ordo Missae*) gives a choice of tunes for the *Gloria*. The most commonly used is the first.

(DO-RE-FA) FA FA MI FA SOL MI (SOL-FA-MI) MI.
Glo——— ri-a in ex-cel-sis De——— o.

In the back of the Missal you will find several other tunes to be used *ad libitum.* The intonation number VII, *pro festis duplicibus,* is easier than the one just mentioned.

DO DO LA SOL FA SOL LA SOL FA.
Glo- ri- a in ex-cel-sis De- o.

Likewise for the *Credo,* the intonation given in the back of the Missal is more common and easier to sing.

SOL MI FA RE MI SOL LA.
Cre-do in u- num De- um.

DO LA FA TER LA (LA-SOL-FA) FA.
Cre-do in u- num De——— um.

For the *Ite missa est* most every one sings what is known as the solemn *Ite.* It is very fine when done correctly. Do not sing it all in one gulp of breath, nor delay over it too long. Try to keep the golden mean of a steady, smooth pace. The *Ite* for the Blessed Virgin Mass and the Sunday Mass are other beautiful tones which might easily be learned as alternates. The question is often asked whether one may not sing the *Ite* or *Benedicamus* on a straight tone, without any change. It seems too grandiose on a weekday morning to sing the solemn *Ite.* The only answer I can find is that it is not written thus in any one of the liturgical books. The simplest form is that *in festis simplicibus:*

DO (RE-FA) (FA-MI) RE MI.
I- te—— mis—— sa est.

Here are the two most usual tunes for the *Benedicamus Domino:*

FA SOL FA SOL LA. (DO-TER-LA-SOL-LA-FA-MI SOL-LA-SOL) SOL FA.
Be-ne- di- ca-mus Do——————————————— mi- no.

LA LA LA (FA-LA) LA. (SOL-LA) SOL (SOL-FA-MI.).
Be-ne-di- ca—— mus Do—— mi- no————.

The *Requiescant in pace* is very easy:

SOL LA LA SOL LA (LA-SOL) SOL.
Re- qui-es-cant in pa——— ce.

It would be difficult to indicate by means of the printed page how to sing the Preface or the *Pater noster.* Here come into play such things as the ability to read plain chant notes, not very hard in itself, and to follow the changes of pitch indicated. One of the great difficulties I have found with those who are setting out to learn the Preface and the *Pater* is that they do not keep their eyes on the notes sufficiently. One should at least be able to follow the relative changes of pitch, as the monks of old did when there were no staff lines, but only notes. If one note is printed higher than the previous one, sing higher. If there are two or three notes on one syllable, sing all of them on that syllable. Another cause of trouble is stopping for breath. If you will look closely at the Missal, you will see little bars of various lengths stuck through the musical staff. A full stop should be taken where the bar goes through the full four lines. A pause for breath should be taken where the bar crosses only the middle lines. I have always heard that the bar through the top line only was put there for consumptives, but if you really need breath, do not be afraid to stop there too. Some find themselves come up of a sudden upon the change in melody at the full and half bars, and then everything goes awry. It sometimes is a help to lengthen a bit the last syllable in the straight line just before a change of melody begins. It gives you a half second to gather your bearings before taking the plunge.

You might note that there are two tunes for each Preface and two for the *Pater.* One is a solemn tune, the other, a ferial, used for simple feasts, Ferials Votives (non-solemn), and Requiem Masses. The ferial tune has one note for each syllable, which should make things so much easier. The solemn style has two or three notes on some of the syllables. Just for the record, I should like to mention that the *Et ne nos* of the *Pater* is usually sung incorrectly. One invariably sings *ne* on the same level as *nos in-* when it should be a tone below. If you sing the opening *Per omnia* correctly, you will find it an exact parallel to the *et ne nos in-:*

MI SOL LA LA TI LA LA
per om– ni– a sae–cu– la
et ne nos in– du–cas in

Perhaps a word about the singing in general would be helpful. Take a comfortable tone. On orations, the Gospel, and such parts where the tone is maintained at length, the note G is most convenient for the greatest number of voices. Of course, a priest with a good voice can take a higher reciting tone, or one with a deeper bass voice may prefer a lower note. The Preface and *Pater* will begin in a corresponding range, usually C-E flat-F-F, etc., that is, in what the organist will call the key of A-flat. The rule might be that the key used for the Preface and *Pater* be half a tone higher than that used as a reciting tone for the orations.

Sing confidently and loudly enough to be heard, but not so loudly that all beauty of tone is lost in a blare. It is surprising to see the change wrought in deacons preparing for their first Mass, when you tell them, after listening to a scared, weak, timorous voice, to sing out loud and bold. Not only does their voice take on a richer hue, but many mistakes which they made when they were afraid to sing out disappear quite readily.

The question of getting help from the organ might arise. Of course, it is forbidden for the organist to play along while the priest is singing any of the chants of the Mass. But the priest may get the note or the intonation from the organ. I feel that the ideal, both from the standpoint of good taste and the priest's own comfort, would be for the priest to start without any help from the organ. Let him sing forth in a range comfortable to himself, and he will usually strike the note that is most natural for him. It is not necessary for the organist to accompany the responses on the organ, for they either begin on the same note with which the priest finishes, or they fit in very naturally with that note. This will rid the organist of the bother—and the priest and congregation of a nuisance—of plucking a few organ keys while the priest sings his part to try to find out the note on which the priest is likely to end, so that the organ will be in the same key for the responses. There is real devotion in the spontaneity of a *Dominus vobiscum* or *Gloria in excelsis Deo* which bursts upon an expectant silence without the previous intrusion of the organ.

Perhaps these suggestions will prompt some priests to make the attempt to sing their part in the great sacrifice of the Mass in conformity with the rules and melodies which the Church

has put in her liturgical books. Check off on the side of these pages those points mentioned where mistakes may have crept in to your singing, take them one by one, spending, say a week, on each. With conscious attention you will soon be able to bring yourself into line with that uniformity which the Church tries so carefully to guard in the matter of rubrics. Experience will show that it is as easy to do it the right way. One of the surest means to a well-sung High Mass is a few minutes preparation. Reading over the texts will help in singing them with sense for the benefit of an ever-widening circle of Missal users with at least a high school knowledge of Latin. The best preparation is actual practice by singing everything over beforehand, just as the choir does for its part in the Mass.

It has been suggested that a paragraph be put in for the benefit of priests who have no ear for music and therefore cannot sing. It is too late now for them to start the tedious learning process, though by carefully listening to other priests with full attention, they might possibly pick up a tune here and there. Sometimes the higher they pitch their voice, the more successfully will they produce a musical tone. Above all avoid a monotone. It is not too late, however, for seminarians who are afflicted with tone deafness, or lack ability to sing. Some seminary chant directors would like a new impediment to orders, the lack of a "canonical" voice. This is not necessary, for steps to correct a lack of tonal perception can be taken early in the course, as early as possible. Sometimes a student thinks he can't sing because he never has sung. Rarely there is a physiological defect which must first be corrected if possible. But most of the time those who can not discern tones can be taught with a little effort on their part, until they will be able to sing decently if not artistically. The fundamental rule is: *listen* to correct singing consciously and try to imitate it unconsciously.

I have left one suggestion to the last, which it is hardly necessary to mention. One puts it into practice without thinking of the principle. Put what the old rhetoricians called *pectus* into what is sung (not pathos, as some do!). Sing what you mean. You are trying to convey a great idea, a magnificent prayer, a needed supplication, so that the whole congregation will follow you in spirit. Inspire them with the vibrant music

of the priest's chant. Think of what the angel's song must have meant to the shepherds near Bethlehem, and then see how impossible it is to intone *Gloria in excelsis Deo* in a meaningless, drab, matter-of-fact way. It is worth the difference to do the thing rightly, both for the decorum of the liturgy and the devotion of the people. There is nothing in the vast field of music that can thrill one as much as a Preface or *Pater* sung at Mass beautifully, correctly, and sincerely.

SUMMARY

References are made to *The Liber Usualis*, English edition, Desclée and Co., Tournai, Belgium, 1936, pp. 98-111. (This book contains an excellent brief summary of the principles of Gregorian Chant, so that the one volume may well serve both for a method book and a repertory for any choir.) Pages for the previous Latin editions are given in parentheses.

I. ASPERGES. Intonation—p. 11 (p. 9)
VV and oration—p. 12 (p. 10)
Dominus vobiscum straight
In *VV* and oration, drop of DO-LA after last accent.

II. GLORIA IN EXCELSIS DEO. Intonation—p. 26 (p. 24) *ad lib.*—p. 37 (p. 35).

III. ORATION. pp. 98-99 (pp. 89-90)
Dominus vobiscum, Oremus always straight
Metrum — : Flexa — ; or , (Does not come in every Oration).

1. Ferial Tone: Straight, no change.
Use — Ferial, Votive (non-solemn), and Requiem Masses.
Little Hours, Vespers of Simple feasts and Ferials, Office of Dead for long endings.

2. Semi-festal Tone: Straight, with drop of DO-LA at end.
Use — Asperges, Litanies, Blessings, Anthems, Prayers for Dead with short conclusion.

3. Festal Tone: Metrum first, then Flexa; in conclusion, Flexa first, then Metrum.
Use—Mass, Matins, Lauds, Vespers on Double or Semi-double feasts.

IV. EPISTLE. p. 104 (p. 96). Straight chant at Solemn Mass.
Questions: Go down half tone at last punctuation mark before question mark.
Go down another whole tone three syllables before question mark.
Come up a whole tone on second syllable before question mark.
Take this same note on last syllable and go up a half tone. Two notes on last syllable.

V. GOSPEL. pp. 106-107 (p. 100) DO LA DO DO DO—Always on fourth syllable before period.
Questions as above.
Ending—second accented syllable from end.

VI. CREDO. Intonation—p. 64 (p. 62) *ad lib.* p. 68 (p. 66).

VII. PREFACE. (in Missal) Solemn and Ferial; Ferial for Requiem Mass.

VIII. PATER NOSTER. (in Missal) Solemn and Ferial; Ferial for Requiem Mass.

IX. CONFITEOR. For Solemn and Pontifical Masses, p. 110 (p. 105).

X. POSTCOMMUNION. See Orations above.

XI. ITE MISSA EST. Solemn—p. 22 (p. 20)
BVM—p. 43 (p. 41)
Sunday—p. 48 (p. 46)
Easter Week—p. 19 (p. 17)
Paschal Time—p. 19 (p. 17)

BENEDICAMUS. Sunday—p. 48 (p. 46)
BVM—p. 43 (p. 41)
Advent-Lent—p. 62 (p. 60)
Ferial—p. 60 (p. 58)

REQUIESCANT IN PACE. p. 1815 (p. 1188)

XII. VARIA. Benediction oration, p. 1852 (p. 1559); Invocation of the Holy Ghost, pp. 1837-1838 (p. 1546-1547); Absolutions at Funeral, p. 1768 (p. 1140); chants for Divine Office, pp. 118-124 (pp. 122-132); Pontifical Blessing, p. 111 (p. 106).

For a more detailed treatment, with intonations both in Gregorian and modern notation, see *Chant at the Altar*, John C. Selner, S.S. John Murphy Co., Baltimore, Md., 1933.

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MARY AND THE PRIEST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Rummaging among his papers your contributor discovered the following pages, which had been stowed away nearly thirty years ago. They are not original, but a translation of a chapter from a German work, a spiritual directory for priests. If the writer's memory reports correctly, the author of the guide is a Father Walter. Since the month of the Holy Rosary is approaching, it was thought opportune to refresh in the minds of his clerical brethren their devotedness to the Most Blessed Mother of the High Priest Jesus Christ.

That devotion to Mary is inseparably connected with that to her Divine Son, or, as Blessed Crescentia of Kaufbeuren tersely puts it: "He that loves Jesus, loves also His Mother, and he that loves the Mother, loves also the Son," is a truism. Consequently no priest can be devoted to and love our Lord without loving His holy Mother. She gave us our Saviour and with Him and through Him all salvation, all graces, all blessings, all happiness for time and eternity. "Ex te enim ortus est Sol iustitiae, Christus, Deus noster, qui solvens maledictionem dedit benedictionem et confundens mortem donavit nobis vitam sempiternam." Mary is the true Immaculate Virgin Mother of our Redeemer and God. She is enthroned in heaven as Queen of Angels; she reigns as the Mother of Mercy upon earth; she is the terror of the infernal spirits, the hope of all

afflicted, the protection of the innocent, the refuge of sinners, the dispenser of graces, the gate of heaven, the sweetest, most amiable, kindest Mother of all men.

The motives thus far indicated for deep devotion to the Blessed Virgin concern however the faithful in general as well as the priest. But there are the incentives for the priest to be devoted to Mary in a higher degree than anybody else.

The first motive lies in the intimate relation of Mary to the Church, a relation so intimate that we are entitled to call her "the Mother of the Church". But the priest is a servant of the Church which he represents in various ways. Consequently he ought to represent and express the grateful devotedness of the Church to Mary. But does Mary really stand in a maternal relation to the Church? This is beyond all doubt. Was not Mary after the death of her Divine Son until the descent of the Holy Ghost the solace, the counseler, the support of the Apostles upon whom the Church was to be erected? To her the Apostles fled in their misery and in their troubles after the taking of Jesus in Gethsemane; her faith lifted them up; near her Peter wept over his grievous fall; it was she that harbored them, so to speak, the whole Church in her maternal bosom. Again, during that important preparation of the Church for the advent of the Holy Ghost, it was Mary who carried, as it were, the Church in her heart; for in union with the Apostles she called with heart and lips upon her Divine Bridegroom, the Holy Ghost, and brought about His speedy descent fraught with momentous graces. Thus by her all powerful prayer she gave, as it were, life to the Church: she is the Mother of the Church. But also later on did she with true maternal love promote the great institution, the Church, for which her Divine Son sacrificed everything, even His very life. And to her especially do we owe the history of the infancy and childhood of Jesus as revealed in the Gospel, that divine text book of the Church. For this we ought to be very grateful to Mary who kept all the details of our Lord's youth in her heart, meditated upon them lovingly and communicated them to the sacred historians in a manner so true and attractive. How much consolation and interior joy, how much instruction and vigor of faith would be missed, if we knew nothing of the childhood and youth of Jesus.

Can Mary, who during her stay on earth consecrated herself entirely to the service of the Church, forget her Son's lifework after her Assumption into heaven? Certainly not. She continues to be the mighty protectress of the Church, aiding it to overcome all onslaughts, to keep intact the purity of morals, to escape successfully the manifold dangers that threaten it. Let us recall that one imminent danger which, precipitated by the insolence of the Turkish power, threatened the Church. Who averted the storm? The powerful protection of the Queen of the Holy Rosary. Let us call to mind the deplorable situation of the Church when Napoleon I kept the Supreme Pontiff Pius VII in strict captivity, so that all communication between head and members seemed to be cut off. Who came to the aid of the suffering Church? Our breviary on 24 May tells us that the Holy Father Pius VII, " totius eventus intime conscius," gratefully attributed his deliverance and that of the Church from so vehement a persecution to the intercession of the Blessed Virgin and that in remembrance of this powerful help he ordered that Mary be invoked under the title " Help of Christians " and that this newly instituted feast be kept on 24 May.

A glance at our dying Lord upon His bed of torture will furnish priests with another motive for special tender devotion to His holy Mother. When Jesus, almost in the throes of death, looked down from the cross, His failing eyes fell upon His Sorrowful Mother and upon the disciple He loved. Then it was that He uttered the memorable words: " Woman, behold thy son." To whom did He direct the eyes and heart of His Blessed Mother? Was it not to an Apostle, a bishop, a priest? and was it not an Apostle, a bishop, a priest, to whom He entrusted and bequeathed His Mother with the duty to honor, to love and to serve her as He himself had done thus far? The words of our Lord then: " Behold thy mother! " concern priests especially. Priests are the blessed ones whom Jesus recommends in an especial way to the love and care, to the protection and intercession of His holy Mother. What a blessing! And who can doubt that Mary complies most faithfully with this last wish of her dying Son and embraces His priests with a special, genuine, maternal love? She is the Mother of the High Priest Jesus Christ and she assumes a mother's rôle for all those who perpetuate the priesthood of her Divine Son. From this fol-

lows the sacred duty of every priest to cherish deep in his heart devotion to Mary, and thus to carry out, *mutatis mutandis*, what is written of the beloved disciple: "And from that hour the disciple took her to his own" (John 19: 27). Is it not necessary for the priest that Mary assist him in all priestly functions, especially during the celebration of the Holy Sacrifice, that true renewal of the bloody sacrifice on the cross, as she stood by the side of her dying Son? Mary must stand at the priest's side, so that at the altar he may treat and receive the same Son of God whom she received into her arms as the slain lamb, with that purity, reverence and devotion which are pleasing to our Lord. Says a beautiful prayer in preparation for Mass: "Ut sicut dulcissimo filio tuo in cruce pendenti astitisti, ita et mihi clementer assistere digneris, ut tua gratia adiutus, dignam et acceptabilem hostiam in conspectu summae et individuae Trinitatis offerre valeam."

Looking back upon the years gone by that were as many stepping-stones to the altar, does not the priest find ample reason to show grateful love to the Blessed Virgin? Was it not Mary's love which led the boy and young man pure and unsullied, into the sanctuary? Yes, one may say, it is Mary who by her intercession at the throne of God has obtained for many the grace of vocation to the priesthood and also the grace to prove themselves worthy of their high calling as long as they live. And such as prepare themselves for the sublimest of all callings upon earth do reach their goal and distinguish themselves as worthy priests, provided they recognize and esteem Mary and constantly cling to her hand that guides them securely.

It seems, as if the part Mary acted in the sanctification and calling of our Lord's precursor were nearly typical for the priests of the New Covenant. John, the scion of a priestly family, receives through her mediation and through her greeting extended to Elizabeth the grace of confirmation of vocation and those other gifts which enabled him to follow his call with unction and overcoming strength. St. Ambrose says that Mary's presence brought it about, that John in his mother's womb was anointed, as it were, like a valiant warrior and supplied abundantly with energy and virtue for the future momentous conflict. Thus Mary prepares also priests that they may

defend and advance the cause of her Divine Son with vigor and energy.

Every zealous priest desires to work with success in the cure of souls. To do this he finds no better means than to foster great devotion to the Blessed Virgin; for without the Mother of God all pastoral work is nothing worth. But is that not rather a bold statement? It is true that for successful work in the vineyard of the Lord an inexhaustible supply of grace is needed, but is the Sacred Heart not powerful enough to grant all that is necessary? Why must the zealous laborer of the Lord look for another fountain of grace? Well, he need not do that, nor will he succeed in his quest. What he ought to do is to draw from the inexhaustible source of grace welling up in the Sacred Heart, to make these living waters flow from the Master's heart into his own. And here it is where Mary's help is needed. She is that vessel of grace which draws graces for us from the heart of her Divine Son. She has a mother's authority and power over the fountain of graces. As Rebecca drew water from the well for Abraham's servant and his animals till they were refreshed, so Mary stands at the fountain of grace, her Son's Sacred Heart, and distributes the choicest gifts to all who wish to draw from the living water, provided they invoke this powerful dispenser of grace. Though it is true that, as St. Bernard says, " omnis sufficientia nostra ex Christo," and that Christ is our mediator, still we poor sinful men need a " mediatrix ad mediatorem " and this mediatrix is Mary. Christ is the fountain head of graces, Mary the channel through which they come to us. Says St. Bernard: " Quaeramus gratiam et per Mariam quaeramus: quia quod quaerit, invenit, et frustrari non potest." If then Mary will not leave the throne of mercy empty-handed, neither will the priest depart from her disappointed and unaided. Mary will teach the priest that trusting wholesouled prayer which never remains unheard, she will enkindle and keep up in him that spirit of prayer which ought to accompany him in all his undertakings, because she is that " Singular Vessel of Devotion." As long as the priest obtains graces with Mary's help, graces will never be wanting to him. How much grace is needed to make obstinate sinners return to their senses and religious duties. To whom will the fervent priest turn for aid in this difficult task? Will he not

appeal to the maternal heart of Mary, the " Refuge of Sinners," who by her mighty intercession will obtain for the sinner time for penance, the grace of conversion, perseverance in a change for the better? St. Anselm maintains that Mary is so ready to assist zealous priests that she contrives to lead to them stray souls that chanced to escape their notice or to evade their vigilance.

However that may be, the Blessed Virgin showed her concern for the conversion of sinners twice during her apparitions in Lourdes. The first time on 21 February, the first Sunday in Lent, when the Church exhorts us earnestly to the practice of penance. On that day the Blessed Virgin did not appear with her usual expression of heavenly serenity, but with a countenance indicating profound compassion and sacred sadness, so that Bernadette, somewhat frightened, exclaimed: " What ails thee? What shall I do? " as if she wished to say: " Thou seemest to be greatly troubled today—what causes thee such grief? Can I be of any help to thee? " The glorious Queen of Heaven replied: " Pray for sinners." This then was her anxiety, this her compassion so profound in the midst of her heavenly joys, the care for the salvation of sinners. And to help her in this noble task, she appeals to the poor, but saintly virgin Bernadette. Is Mary's intercession not sufficient? Must a helpless child coöperate and intercede in union with her, to obtain the grace of conversion for sinners? Certainly the intercession of God's Mother is superabundantly sufficient and efficacious, to obtain such grace; but Mary knows that God has granted such power to the prayer of poor weak man that it exerts its influence even upon the ways of Divine Providence and that it may shape the destinies of individuals, nay of entire nations. Mary knows all that. She knows the value and heavenly power that God grants in the order of salvation to the prayer of intercession for the saving of souls. For that reason she calls upon an innocent child and through that child she calls upon all devout Christians, to pray for sinners. Thus she approves, as it were, of the Confraternity of the Immaculate Heart of Mary, whose principal end is to pray for the conversion of sinners; thus she exhorts the members of this Confraternity, faithfully to say the prayers prescribed for this end; thus she declares, that whosoever prays for sinners, bestows

upon her a special favor. "Pray for sinners." How great then will be the favor bestowed upon her by the priest who offers not only prayers and sacrifices, but who with a view to this toils hard in the pulpit and confessional. But lest sinners imagine that they might secure their salvation by the prayers of the faithful or by the constant intercession of Mary without any exertions or sacrifices of their own the Immaculate Virgin in a later apparition said with great earnestness and emphasis; "Penance, penance, penance." Prayer indeed offers the grace of conversion but not coöperation with the same which appears often too troublesome to the sinner. These words of Mary are a sermon on penance, conveying so much despite its brevity: they express the necessity of penance for the sinner, the danger of its postponement, the outlook of a terrible eternity for those who neglect the voice from Mary's lips that invites them to penance. Priests can learn from this how pleasing it is to Mary, if they speak of penance and exhort to it frequently from the pulpit. It is well for the priest to recommend himself to Mary on such occasions, that she may place the right words on his lips and give them power to move, change, conquer the heart of the most obstinate sinner.

The priest then ought to be equally devoted to her whom we honor and call upon as the "Refuge of Sinners." One day she appeared to St. John Vianney, more familiarly known as the Curé of Ars, whilst he was praying at the altar, and she promised him the conversion of his parishioners. Can she not promise the same or something similar to every zealous priest that seeks her intercession? Although the distress in which sinners live is an object of the greatest concern for the priest, there are many other cares weighing heavily upon his fatherly heart. How difficult it is at times to approach a person on his sickbed or to do anything for his eternal welfare. How often does the priest find the patient semiconscious, or his conscience in a very complicated condition, or a great unwillingness to receive the last sacraments. In such situations Mary's help is needed and St. Clement Maria Hoffbauer declares that in many serious cases of that kind, whenever he found time to recite the beads whilst hurrying along the streets of Vienna, he met with success in every instance.

How often is it the duty of the priest to lift up hearts weighed down with care and affliction of every kind! How well for him and the sorely tried heart if he knows how to call upon the "Comfort of the Afflicted," upon the Sorrowful Mother who is willing to assist him and to suggest to him words of true consolation. In how many and important questions is the priest consulted. A yes or no in such crises from the priest's lips not infrequently decides the whole life and eternity of the anxious consultor. But if the priest has at his side the Mother of Good Counsel, she will help him find the right word on such occasions. In all other perplexities and difficulties the priest will find in Mary the "Mother of Perpetual Help" who is always ready to help, always able to offer remedies for the woes of body and soul, so that the consoling words hold good for all times: "Remember O most gracious Virgin, that never has any one who sought thy protection been left unaided." Wherever the priest displays his pastoral zeal, he needs Mary's assistance. If he has to deal with sinners, he stands in need of her whom we invoke as "Refuge of Sinners;" if his office calls him to the bedside of the sick, Mary, "Health of the Weak," becomes almost indispensable; if he has to console troubled hearts, he needs her who is the "Comfort of the Afflicted;" in difficult questions and doubts he cannot do without the "Mother of Good Counsel," and thus it remains true that without the Mother of God a successful cure of souls is not possible.

In his pastoral work the priest needs protection also for himself. His labors expose him to every kind of occasions, dangers, to sin and in all his endeavors for the welfare of souls he has to face one who works against him either immediately or through his agents. This formidable opponent is Satan. The saints had to experience this but too often. St. Leonard of Port Maurice, for instance, before each sermon would place himself and his hearers under the protection of the Blessed Virgin, lest the evil one should throw any obstacle in his way and frustrate the word of God. For that reason Ven. Vincent Pallotti made frequent use of the following private exorcism in the confessional: "Exsurgat Deus et dissipentur inimici eius. Exsurgat Immaculata Virgo Maria et dissipentur inimici eius." With Mary's help the priest will neutralize the baneful influence of the archenemy of souls. How much then ought he to rely

upon her. He ought to be accompanied by her constantly, in order to labor with fruit and to overcome all difficulties. How devoted he ought to be to Mary, how he ought to love her, how fervently he ought to serve her.

St. John Berchmans earnestly recommended fidelity and constancy in the service of the Mother of God, and added that this service does not depend on a multiplicity of devotions; a little he considered sufficient, provided it be kept up faithfully. Our Saint is right. Mary is worthy of our unfaltering loyalty, she who is the Mother of God, the Mother of the Church, the Mother of priests. Whenever St. Peter Fourier spoke of her, he emphasized her wonderful kindness, saying tenderly: "Habemus bonam Dominam." And with filial confidence he prayed again and again: "Monstra te esse matrem." It is a fact, that all truly devout priests cherish a great devotion to the Blessed Virgin. Cast a cursory glance at the history of the Church and you find that all eminent men of the Church were faithful servants of the Blessed Virgin. And that devotion dates from the earliest times of the Church. St. Augustine, St. Chrysostom, St. Ephrem venerated the Mother of God as tenderly as did St. Bernard, St. Philip Neri, St. Alphonsus Liguori and so many others. They all paid her the tribute of filial love as she watched over them all with maternal solicitude, so that they became what they are, exemplars of holiness and learning. We too owe to Mary our vocation to her Son's sacred priesthood. To her we owe it that we have reached our goal happily and that we have been blessed in all our labors thus far. All this will certainly be a powerful incentive to increase in love and devotion to Mary and to solicit her maternal protection in everything that belongs to our private or public life as priests of God. As it is a sign of Mary's maternal love to send help and solace to the priest in all his labors and troubles, so it is a sign of the priest's filial devotedness to her to seek her powerful protection. "Forsake her not and she shall keep thee; love her and she shall preserve thee" (Prov. 4: 6).

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BUSINESS PLACE NOT A DOMICILE.

Qu. May a person's place of business be considered a quasi-domicile *quoad matrimonium?*

Resp. No. Cappello writes: "Commoratio potius ex *nocturna* quam ex diurna praesentia deducitur; inde non videtur sufficere habitatio in loco durante die, e.g. in officina nisi ex alio capite factum verae habitationis eruatur." (Vol. III, Caput IX, Art. IV, No. 682-5°.) So Father J. J. Carberry, "Residence implies a permanent living place *(per modum habitantis)*, not simply a place of business" (*The Juridical Form of Marriage*, page 98).

CHILDREN UNDER SEVEN AND HOLY COMMUNION.

Qu. I understand that a child of six years who is precocious and apparently has reached the use of reason may, at the discretion of the pastor, be allowed to make his or her First Holy Communion. On the other hand, is such a child held to the Church's laws? Must it fulfil the Easter precept, etc.? Are there any interpretations by the authors?

Resp. Canon 854, No. 5, states explicitly that pastors have the obligation of seeing to it that those who have attained the use of reason and who are sufficiently disposed receive Holy Communion as soon as possible. It is an exception to the general rule stated in canon 12 which requires, in addition, the age of seven years. It is, however, an exception that is contemplated by the same canon 12 which states that the age of seven is required, unless in special cases the law states otherwise. The same rule holds with regard to the annual confession as well as for the Easter Communion. The rule is confirmed in canon 859, No. 1, and in canon 906.

In view of the explicit words of the Code, the authors all say the same thing. Reference, however, may be made to Prümmer, Vol. 1, No. 189, Nota; Aertnys-Damen, Vol. I, P. 105, No. 147, Dicitur 4; Noldin, Vol. 1, No. 146, No. 2.

CANON 856 AND RELIGIOUS.

Qu. Because of the suspicion likely to result from a religious's failure to communicate in these days of daily reception of Holy Communion, should not much more use be made of the provision of canon 856 for receiving Holy Communion without other than an act of perfect contrition after serious sin?

Resp. The danger of losing one's reputation would be included under the necessity contemplated by the Code in canon 856. However, this danger must be well founded. The mere possibility of suspecting a person failing to receive Holy Communion to be in the state of mortal sin would not suffice. Such well founded danger would be present if a person were already at the altar rail when he adverted to his sinful condition. Withdrawing from the rail without receiving Holy Communion, except because of obvious illness or the like, would endanger his reputation. On the other hand there may be many reasons for not approaching Holy Communion. In the case of religious, it is unlikely that a confessor will be lacking. The cases in which canon 856 might be applied would seem to be rare.

Book Reviews

MEDICAL WORK OF THE KNIGHTS HOSPITALLERS OF SAINT JOHN OF JERUSALEM. By Edgar Erskine Hume. Johns Hopkins Press, Baltimore. 1940. Pp. xxii+371.

This is a different study from Elizabeth Schermerhorn's excellent *On the Trail of the Eight-pointed Cross.* Colonel Hume was interested in the Hospitallers principally from a medical point of view, but his book shows that he gained a deep appreciation of the spirit of the order, and has a full knowledge of its history and traditions. The present good volume is based on lectures delivered by the author before the Academies of Medicine in New York and Richmond. It is scientifically accurate and well documented, without being dull. Some 130 illustrations add to the work's interest and value.

The author divides his study into three periods, and adds a section on the "Independent Orders". The first period covers from the beginnings of the Order (1065?) to the occupation of the island of Malta (1530). The second period tells of the occupation of the island until 1798. The third division discusses the story from the loss of Malta at the hands of Napoleon until the present. The author stresses the medical work of the Knights; gives descriptions of the Hospitals at Jerusalem, Rhodes, Malta, and other places; tells of their public health measures, their statutes and customs, their hospital regulations, care of the poor and wounded, the study of anatomy, and scientific publications by members. Important and interesting is the account of the work done in recent years by the Hospitallers. Most people are under the impression that the medical work of the Order ceased with the surrender of Malta, and that the knighthood is today merely honorary.

A few years ago it was customary to dismiss as uncorroborated the statements of Catholics regarding medical progress in the Middle Ages. Studies such as those of Colonel Hume have done much to make the truth known in non-Catholic circles.

SACERDOS ET PONTIFEX. Letters to a Bishop-Elect. By the Most Reverend Francis C. Kelley, S.T.D. St. Anthony Guild, Paterson, N. J. 1940. Pp. xiv+164.

Pointing out in his Introduction that this book is addressed to a limited circle of readers, the Most Reverend Apostolic Delegate likewise observes that it will prove very useful for a thorough appreciation of the sublime nature of the priesthood and the fulness of priesthood in the episcopacy.

The essays are in the form of letters from an old pastor to his younger friend who has been appointed bishop. It is a particularly happy vehicle for Bishop Kelley to reveal his wealth of experience. It encourages an easy, intimate, spontaneous style, which otherwise might be difficult to attain. There are eighteen letters in all, the subjects being the virtues and endowments necessary for him who receives the plenitude of the priesthood, such as the Praying Bishop, the Working Bishop, the Thoughtful Bishop, the Spiritual Bishop, the Kind Bishop, the Christlike Bishop, and the Loyal Bishop. At the end there are forty-three "Little Reminders" containing helpful advice for priest as well as bishop. For instance: "A show of extraordinary humility does not always mean the possession of that inspiring virtue. Vanity is as clever with disguises as it is fertile in promoting self-deception." Again: "Humor is not an obstacle to sanctity. If you can find nothing else to smile at, there is always yourself." And: "The preacher who has not learned the value of the Pause has not learned how to reach hearts. A torrent of words is like the torrent of Niagara: its end is veiled in mists."

The author's mastery of the language is seen on every page, as are the care and thought he has brought to its composition. Though addressed to a limited circle of readers, there is every reason to hope and to believe that it will attain a wide circulation.

Book Notes

Written in popular style, Dr. Rudolf Allers' *Character Education in Adolescence* will be a helpful book for priests, parents and teachers. It is not one of the learned psychologist's deeper studies, though this does not detract from its practical usefulness.

The six chapters discuss the general psychology of adolescence, ways of understanding and approach, ways of influencing the adolescent, some special features, day dreams and sexuality, and general and vocational guidance. The chapter on ways of understanding and approach is particularly valuable. The anxiety, uncertainty and other factors of adolescence treated by Dr. Allers are well known to educators, but he brings to their solution principles that are solid, correct and usable. A reading of this book will change many a parent's and teacher's attitude and give them an insight into one of today's most urgent problems. (Joseph F. Wagner, Inc., New York. Pp. 188.)

Father Leo Ruskowski presents a nice piece of research in his *French Émigré Priests in the United States.* (The Catholic University of America Press, Washington. Pp. ix + 150.) The study covers the period 1791-1815, and is concerned with those priests who came to the United States when they were exiled for refusing to take the oath to support the Civil Constitution of the Clergy. The author tells the story of the excellent work done by these priests at a time when Bishop Carroll was experiencing great difficulty in obtaining priests from Europe for his vast diocese. Their work in education, in pulpit and press, as well as the share they took in the establishment of religious communities are particularly treated.

Father Ruskowski points out that Mother Seton found her main supporters in some of these priests. He also calls attention to the little known fact that the English government treated the refugee priests very kindly. In 1792 the government offered the "King's House" in Winchester for a home, and in 1793 Parliament voted an annual sum of about £200,000 for the relief of clerical and lay exiles. In 1797 some 5,000 French émigré priests were supported by the English government alone, while 500 more were cared for by individual families or by their own industry. Facts, not style, ruled the writing of this book, but it will nevertheless provide interesting reading for the priest who is not interested in history from the scientific viewpoint.

The pamphlets of The Catholic Truth Society, London, England, mirror the requirements of the times. Three of the four pamphlets published during June, the last to reach us, have war-time titles. *Prayers in War-time* by the Rev. Geoffrey Cremer gives prayers for peace and prayers by the Pope. The prayers are taken from the Missal, the Ritual and the Breviary, and should be comforting and encouraging to British Catholics.—*At The Front* is a selection of prayers and consoling thoughts for the fighting forces, prepared by a chaplain. The presence of God, confession, purity, patience in suffering, winter hardships, God's Providence, "Render to Caesar the things that are Caesar's and to God the things that are God's," and the Courage of Christ and His saints are the topics offered for meditation. There are also prayers for victory and for dead comrades.—*Carry On*, by a Lieutenant R. N. V. R., has "A Word to Those on Active Service" as its sub-title. The subjects are: A Good Life, Example and Comradeship, On Watch, Duty of Cheerfulness, Duty to Yourself, Courage, Respect for Authority, and The End of All.—*Who is Jesus Christ?*, by Walter J. Jewell, is another of the usually excellently written pamphlets of the Truth Society. Condensed, of course, it treats of the Trinity, the possibility of the Incarnation, what happened at the Incarnation, the Mother of God, the Virgin Birth, the Knowledge of Christ, His Will and Acts, and the Death of God. It is encouraging to know that the war has not stopped the important activity of the Catholic Truth Society.

Addressed to priests in the pastoral ministry is *Spirituality in the Priesthood*, translated by Father Joseph Grunder, from the German of Bishop Wilhelm Stockums of Cologne. The subjects treated are those calculated to stimulate the spiritual health of the earnest priest whose day is filled with active service. Christian Asceticism, the Spiritual Priesthood, Perfection, Religion and Piety, the Active, Contemplative and Apostolic Life, the Spiritual and Interior Life, Prayer and Meditation, Churchly Sense and the Priestly Spirit are the subjects placed before the reader for consideration and thought. The author has in mind the priest's concern for his own soul rather than for his service to his people, and has used his material accordingly. It is a book that many priests will find acceptable for spiritual reading and meditation, although in places the author is somewhat more ponderous than Americans usually prefer. It is in line with his *Vocation to the Priesthood* and *The Priesthood*, and those who enjoyed those volumes will find the treatise on spirituality quite as solid and inspiring (B. Herder Book Co., St. Louis. Pp. iv + 281. **Price, $2.00.**)

So Falls the Elm Tree is the captivating title of a biography of Mother Ann Valencia, foundress of St. Francis Hospital, Hartford, Conn. Father John Bonn set himself the difficult task of writing a novel-biography, to write fiction "that sacrifices fact to the fundamental meanings of the facts, that sees things as symbols, that dares enter in under the sacred veil of things." The result is a book that makes the reader feel that he too knew Mother Valencia. Masterful, domineering, efficient, strong in body and mind, a true middle-class Frenchwoman, Mother Valencia was the kind of woman who does things. The reader, whilst admitting and admiring her charity, her inner goodness and discernment, will nevertheless be likely to breathe a sigh of thanksgiving that he was not called to be under her jurisdiction in any capacity. "I fix" were the first words of English she learned, and she spent four decades in Hartford doing just that. Father Bonn has tried valiantly to make her a lovable figure,

but the reader gathers the impression that she was feared and respected rather than loved. This, however, is the common lot of those who achieve results in the face of apathy, opposition and resentment. The chapter on " The Physician Refuses " is the strongest and most cohesive of the book (The Macmillan Company, New York. Pp. xviii + 287).

As no other Catholic writer, Father Daniel Lord can write for the young people of to-day. He is no deeper a theologian nor more learned a moralist than many a parish priest, but he has a point of view, a command of imagery and a vocabulary that the adolescent finds attractive and interesting. His latest book, *Our Lady in the Modern World*, is one that a priest can give to a young man or woman and know that it will be read. His chapter on The Stainless Mary, though a bit padded, is excellently done and can be studied very profitably by most priests. The chapters on the Importance of Individuals and the Power of Influence also abound in helpful passages (*The Queen's Work*, St. Louis. Pp. 381. Price, $2.50).

Father Harold F. Trehey, priest of the archdiocese of Wellington, New Zealand, has presented an important contribution in his doctoral dissertation at the Catholic University of America, *Foundations of a Modern Guild System*. The purpose of the study was to interpret more specifically the general plan to reëstablish with modern adaptations the social system inaugurated and fostered by the medieval guilds, as recommended by the Holy Father in *Quadragesimo Anno*. He divides the study into three parts. In the first are examined the principles underlying the social reorganization. The second is the application of the principles to determine what would be the constituent elements of a modern guild system. This is the section that is likely to attract most attention and cause discussion. In the third part the author examines the relationship between the guild and the state, and he emphasizes the democratic character of Catholic social teaching. Father Trehey does not hold forth the guild system as a panacea. He writes: " Human society is not like a plum pudding. One cannot make a perfect human society by following some recipe and mixing ingredients in certain proportions. Likewise, in regard to the establishment of a guild system, therefore, one can only expect experimentation in different countries and in different groups, and possible failures until a satisfactory form of organization is found." The bibliography is up to date and rather complete; the index is rather meagre. This is a book that any priest interested in social science will profit by and enjoy (The Catholic University of America Press, Washington. Pp. xi + 204).

Books Received

FOR GOD AND DEMOCRACY. By the Reverend James A. Magner. The Macmillan Company, New York City. 1940. Pp. 158. Price, $1.50.

WHEN THE SORGHUM WAS HIGH. A Narrative Biography of Father Gerard Donovan of Maryknoll, slain by bandits in Manchukuo. By the Reverend John Joseph Considine, M.M. Longmans Green & Company, New York City. 1940. Pp. 177. Price, $2.00.

THE MEDIEVAL PAPACY IN ACTION. By Marshall W. Baldwin, Assistant Professor of History, New York University. The Macmillan Company, New York City. 1940. Pp. xiii + 113. Price, $1.00.

CATHOLICISM AND THE PROGRESS OF SCIENCE. By William M. Agar, Ph.D. The Macmillan Company, New York City. 1940. Pp. xi + 109. Price, $1.00.